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Educating the whole person
the case of a private University in Cyprus

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the case of a private University in Cyprus

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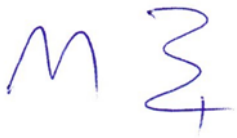

Maria Xenophontos

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ABSTRACT

This piece of work is a case study of a university in Cyprus (hereafter called the Institution) in the light of the Institution's statement that it "challenges and supports students in order to facilitate the development of their intellectual, emotional, recreational and career growth" (Anon 2018b). The study, via semi-structured interviews, explores initially, the way that twelve students coming from different disciplines perceive the concept of the whole person, and the way this perception influences their experience of the holistic approach of the Institution. Further on, the study, again via semi-structured interviews, examines how twelve members of academic staff in four Schools of the institution apply such an approach in the programs of study.

On the theoretical level, the study stresses the absence of a comprehensive definition of the whole person, leading to a compartmentalisation of the self within a globalised knowledge economy, and stresses the lack of synthesis in a meaningful way (of discussion in the literature) in a way that would help practitioners of educational management.

On a more practical level, the study stresses the lack of communication of the policies of the institution to the schools and departments with inconsistencies in the application of the policy on holistic education. Overall, there is a feeling among academic staff of being restrained by State demands, as well as a lack of training of the academic staff on how they could be delivering course material, factors that promote the compartmentalisation of education even further.

The study proposes a systemic view of the person and a systemic approach to pedagogical methods and strategies, using a combination of learning theories and a combination of strategies and methods at various levels and aspects of the Institution, enabling what the study calls, the "systemic refinement of the person within his / her specific social context".

Chapter 1

INTRODUCTION

1.1 Purpose

This study uses the case of a fee-paying university in Cyprus to explore student experiences and the strategies academics use in the context of the institution's approach to develop students holistically. I chose to conduct case study research of this university, which is an example of how fee-paying universities promote values of development of character. The case study is placed in the European context of a globalised knowledge economy. I will demonstrate that students define a whole person as a good person with all the characteristics this entails. At the same time students seem to experience development of themselves, but in a fragmented way, namely they do not say they are becoming good people, but they are being respectful, organised etc. In the study, I also examine how academic staff apply whole person education and then propose educational strategies that could be used to promote holistic education within the educational process. More specifically, in this study I am answering the following three research questions, namely:

a How do students perceive the concept of the whole person and how does this perception influence its importance in their experience of a university course, their university and personal life?

b How does the policy of the Institution (for the education of the whole person) influence the educational strategies used by faculty in the various courses?

c How do different educational methods and pedagogical choices, contribute to the development of the whole person?

My professional experience in the Cyprus Police, both in education and in middle management, has led me to realise that the best university degrees do not necessarily make the best employees nor the best colleagues, and do not necessarily make the best of people; that if I had to choose between two members of the staff to be on my team, one of whom is a brilliant scholar but with a bad attitude, and a weak to medium scholar, but one who tried his/her best with a positive attitude, I would definitely choose the second. It seems to me that one's good character is so much more important and appreciated both on the personal level and on the professional level, than the actual university degree s/he holds. I decided therefore that I would examine how universities, especially fee-paying universities which work in a competitive market, can promote the education of the whole person, where students would gain personally as well as academically. I knew also that universities might post policies on the public domain, that they might not follow through, so I wanted to look at and understand how such a university works in the everyday lives of students and staff, and how such a policy helps students live a more fulfilling life (personally and professionally) as a result. Reading about the whole person education in the literature, it became more interesting as I found that similar ideas to mine were there already in the literature but scattered; there were various definitions of the concept of the whole person, but none that would be complete. There is also a lot of theoretical discussion on the importance of the concept, a lot of discussion on pedagogical practice, but it seems that there is a lack of synthesis of all these together in a meaningful way to help practitioners of educational management.

The thesis is structured as follows:

In Chapter 2, I review the literature on the concept of the whole person and whole person education in higher education, while also placing the foundation of this study on systems theory. I define the concept of the whole person and why it is necessary to promote whole person education, looking at it from a personal and a social point of view. Then I consider the purpose

of higher education, referring to research that sheds light on what qualities/skills employers and students want to have as the result of higher education. I then look at the purpose of higher education and how students may become a whole person in higher education. Having done that, I identify educational strategies that may enable a higher education institution to promote whole person education. This chapter forms the basis for the research carried out in exploring the experiences of students in the Institution, as well as views of academic staff relating to such an approach. In chapter 2, I also look at adult learning in relation to the whole person and higher education and learning methods that would promote whole person education.

In Chapter 3, I discuss the methodology used in this study, namely issues concerning research with the use of semi-structured interviews in the context of a case study, with an analysis conducted using a grounded theory approach. I elaborate on issues such as sampling, validity, reliability, trustworthiness, coding, and ethics.

In Chapter 4, I present an analysis of the findings of the interviews taken from twelve students and twelve members of the academic staff. The students give their perception of what whole person education means and how they experience such an approach within the institution. Having done that, I look at what strategies and methods academic staff with administrative duties within the Institution, include in their programs (sic) of study, that promote whole person education. In this chapter, students talk about acquiring knowledge and developing personal and social skills, namely developing a critical mind, developing as a person, improving their relationship with others and becoming a good person. Academic staff talk about the restrictions they face in their work regarding European Directives and Cyprus laws, but they also discuss the various learning strategies they use in their day to day work, including a relationship with students and use of extracurricular activities.

In Chapter 5, I discuss students' perception of the concept of whole person education in relation to the literature on the matter, discussing issues of goodness and cultural setting as well as self-development. I proceed with an analysis of their experiences in the institution, including the benefits they see from such education and in terms of personal development, but also more directly in relation to educational strategies. Having done that, in the same chapter I analyse students' suggestions on ways to improve whole person education provision. Having analysed students' responses, I turn to the academic staff, where I examine the views given in terms of academic strategies and methods used. Further on, I examine my contribution to knowledge and suggest further research in the field.

I will start, however, by looking at the issues in a historical context as well as the developments and trends in education. Of course, this is something that would take volumes to do, so here I shall only give a brief outline of some important trends that relate to the topic, indicating developments in the role that education has played in society.

1.2 Historical Context: Education and Knowledge

Classical Greek philosophers, such as Aristotle, Plato, and Socrates, spoke about the person. They spoke of the medium, of wisdom, of "understanding plus scientific knowledge" (Irwin and Fine 1995:404), but also of "virtue of thought and virtue of character" (op cit:366). According to Aristotle, "Virtue of thought arises and grows mostly from teaching" (ibid) and "virtue of character results from habit" (ibid). He also argues that intelligence "cannot reach its fully developed state without virtue" (op cit:408-409). Such ideas, stressing more the spiritual aspect of virtue in conjunction with love, were later put forward in a Christian context, ideas that are still present in Church settings (Archbishop Chrysostomos 2016).

Much later, in the 18th-19th centuries, the Industrial Revolution brought changes in most of the Western world (Kumar 1978). Amongst these changes, was the focus of education, which became more practical.

“Ordinary” people had to know how to do their job, how to be productive, and for this reason, they had to move from the theoretical and the ideological, from “the classics” (op cit:141) to the” utilitarian” (op cit:140). One had to learn facts to be able to be an efficient worker for production and took on a Dickensian view of life in general.

> “Now, what I want is Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else and root out everything else. You can only form the minds of reasoning animals upon Facts: nothing else will ever be of any service to them … Stick to Facts, sir!” (Dickens 1995:9).

During the same period, those who were well-off, could engage in philosophical discussions and pursue an education that would give them prestige rather than any practical value. In this context, Newman’s (1853) idea of a ‘university man' (Ozolin 2013), independent of the subject studied, included cognitive skills, such as clarity of thought and analysis, communication, and interpersonal skills and certain affective qualities were discussed by those who could afford to do so.

The idea put forward by Newman was taken up by John S Dewey who developed the Aristotelian ideas further and put forward a very different view of how education should be. Dewey was revolutionary for his time, basing his theory on the experiences each one brings to the process, describing education as “that reconstruction or reorganisation of experience which adds to the meaning of experience and which increases the ability to direct the course of subsequent experience. (1916:59)” (Dewey in Ord 2009:497). In other words, Dewey worked on the development of the self via education which was based on actual, real-life circumstances.

The 1960s marked a great deal of further social and other kinds of changes in society which allowed more radical thinking in many aspects of life. In this social upheaval, Freire saw education as a means to achieve liberation and restoration of “humanity” (Freire 1972:21) both for the oppressors and

for the oppressed in society. In the same time frame, organisations such as UNESCO (Delors 1998), which was interested in the development of the workforce, set standards on education, and the issue of the education of the person came back, mostly on a pragmatic and utilitarian basis. Development of knowledge and continuous advancements in technology mean that people, workers, need to be reskilled. During the same period, "the uneducated is fast becoming an economic liability and unproductive" (Drucker in Halsey et al 1961:15). To some extent, higher education during this time gave the workforce what it took to help revitalise the economy. Consequently, this develops other parts of society as well, since "the education of a country controls its military, its technological and its economic potential" (op cit:21). Development continued into the 1980s and 1990s. According to the White Paper on Higher Education (in 1987 England), students should "receive an academic, professional or vocational education" (Bennett et al 2000:2). They should also, "exit with the competencies, skills, attitudes and values that allow them to contribute to the revitalization of the economy" (Bennett et al 2000:2). Educating people at this stage is seen as an investment.

Around the mid-1970s, the idea of lifelong learning began to become formal, which meant that the need to learn, continued beyond one's school years and throughout one's life. It took two decades for lifelong learning to be refined and established in the 1990s, resulting in "a holistic view of education and learning as a truly lifelong process" (OECD 2002:22). Organisations such as the Organisation for Economic Co-operation and Development defined lifelong learning as an "attitude" (OECD 1996:90). In the 1990s, issues such as work-based learning, began to be used to make "the training system more responsive to the needs of industry" (Rainbird 2000:3). At the time, there was a gradual shift in the knowledge/skills required by employers (Casner – Lotto 2006:10), while education discussions began to include professional development. Professional development came to mean "formal education, job experiences, relationships and assessments of personality and abilities that help employees perform effectively in their current or future job and company"

(Noe 2005:266). About the same time, the mid-1990s, “the new information and communication technologies have had a huge impact on the world economy” (Guri-Rosenblit 2005:5), as well as on “globalisation trends and education at all levels, including higher education” (ibid), allowing for the “adoption of E-learning” (Barajas 2007:113), which enables flexible and accessible learning, but also new ways to work in higher education.

The Bologna Process signed in 1999, has institutionalised practices like the European Qualifications Framework and the European Quality Assurance Framework (as well as the three-cycle system of bachelor, masters, and doctorates). Within the European framework, common tools were promoted ensuring the quality of education in all member states regarding university degrees, vocational learning and work-based learning, thus encouraging mobility within the EU (European Commission 2015). The fact that stakeholders coming from universities as well as industry, public authorities and international organisations are involved in this, demonstrates once more how education is no longer local. Even though some of the decisions taken at the European level are not compulsory, they are still a guide to what the Member States could be doing.

1.3 Context of Cyprus

Education has been traditionally highly valued by Cypriots, “revered as learning and wisdom” (Persianis 1981:5). It was a longstanding public belief (in Cyprus) that education “makes someone a man,” but also that education would help one get a good job, and by a good job, it meant “’white collar’ jobs and a higher standard of living” (Persianis 1981:5). Traditionally, Greeks (including Cypriots) had high esteem for the educated person and “looked upon them as their natural leaders and guides” (Persianis 1981:5). At the same time, they had great contempt for the uneducated, using the phrase, «άνθρωπος αγράμματος ξύλο απελέκητο» (Anthropos aggrammatos, Xylo apelekito) meaning that an illiterate person is like uncarved wood.

Education in Cyprus is not related only to the person's development and the positive "consequences" this will have on him/her and his/her family, but also to "a very important and particular role in Cyprus because it has been very closely linked with the political future of Cyprus" (Persianis 1981:11). At a time when Cyprus was under the British Rule, education was linked to the struggle of Cypriots in the political arena (Prodromou 1986:245), taking on a national hue, that of "Greekness". In other words, education in traditional Cyprus was linked to the preservation of Greek identity. In fact, "For the Greek Cypriots, education is the only, or rather the main hope that the tradition, Greekness, will be preserved" (my translation) (Prodromou 1986:247).

The development of education in Cyprus, therefore, is closely related to the history of the island, both before the declaration of Cyprus Republic and afterwards. The Turkish Invasion of Cyprus in 1974, for example, which resulted in the displacement of 200,000 people, created a new status quo when a great number of displaced people who lost everything they owned (Christodoulou 1995:37), needed to get "any" job to survive, and under the circumstances, they would have to become employees of someone else. In a society where being an employee "reflects badly on one's honour, integrity, and moral worth" (Mavratsas1992:24), the Turkish Invasion "deprived many self-employed people of their jobs and increased the number of employees" (my translation) (Christodoulou 1995:46). It was also a time when agriculture declined; construction and manufacturing industry developed, creating jobs and a different set of education needs. The changes in education needs can be seen in the official education statistics which show, for example, the percentage of children going to secondary education to be only 48% in 1960, whereas in 1976, the percentage for the same category, rose to 95% (Mavros 1993:138). In this light, the economy recovered in a relatively short period, while developments continued until the 1980s.

In 1974, the law concerning Industrial Training was passed, which provided for the establishment of the Human Resources Development Authority as a

government agency responsible for the development of human resources in ways that would be useful to the economy in general (Human Resource Development Authority 2017). In the 1980s, private colleges were established to provide for the educational needs of the population, reaching today the total number of 41 in the areas effectively controlled by the Republic of Cyprus (Ministry of Education 2016). The embargo placed on Libya in the early 1980s meant that exports of manufactured goods from Cyprus stopped (Xenophontos 1984), leading to the need for the development of new kinds of jobs, and consequently the need for education in different sectors than that of manufacturing, that of services. From a rural society (with the highest GDP before 1974 in agriculture) Cyprus has developed over a relatively short period, into a predominantly service society, initially developing manufacture and subsequently tourism (Mavros 1993), which meant new educational needs to cater for them.

During the first two decades of the Republic of Cyprus, a time when attending higher education was a luxury for the few elite, it was a popular sentiment that education enabled a person to acquire “proper educational qualifications” (Attalides 1981:88), and therefore the ability to get “well-paid jobs” (ibid). Gross Domestic Product of Cyprus increased from 142 million pounds in 1960 to 407 million pounds in 1981 (Attalides 1993:226). Because there was a parallel existence of the well-off urban areas and the poorer rural areas, there was a strong incentive for families “to make the uttermost effort to educate their sons to as high a level as possible” (Attalides 1981:88). Education in Cyprus at that stage of development was, “an opportunity for a permanent move out of the agricultural inheritance cycle” (ibid) and “an opportunity to move out of the hard life of manual work or the insecurity of small business” (ibid). Whatever the social standing, “educational striving is enhanced by the traditionally high status accorded to educated individuals.” (ibid).

The period 1988-1994 was a period of economic and social development for Cyprus, during which ideas such as weakening of family ties and youth delinquency were discussed for the first time and provided for the need of a

more scientific forum for studying these issues. In 1989 the first government university was set up and has since then offered higher education to citizens of the Republic, free of charge. The aim was to create an academic institution that would contribute to the social, economic and cultural life of the island, upgrading the level of tertiary education offered on the island so far. The 1990s resulted in an even greater "increase of living and educational standards of the local labour force" (Ioannou 2014:109) which involved "increased cognitive, communicative and emotional aspects" (ibid). It was only a matter of time before universities increased in number, offering degrees that would enable students to "get a good job".

After the signing of the Bologna Process in 1999, developments in Higher Education in Cyprus included the establishment of two more government universities, as well as the establishment of private universities (Ministry of Education:2016). The (Government) Open University of Cyprus received its first students in 2006 and the Cyprus University of Technology in 2007. In 2007 the first three private universities were registered after the relevant law was amended, providing for the establishment of private universities, offering an even wider choice for students in Cyprus. In 2010 and 2012, two more private universities opened their doors to students for the first time. According to the Educational Statistics, as seen in the same Annual Report, even after the economic crisis in Cyprus of 2012-2013, the number of Cypriot students increased, albeit at home rather than abroad.

Between the academic years 1990-91 and 2009-10 (Statistical Service 2015:223-224) there was an increase of 400% in higher education student enrolment. The year 2007-2008 marks the beginning of an increase of Cypriot students studying in Cyprus, in comparison to those studying abroad. During the following years, there was a further gradual and steady decrease in the number of Cypriot students studying abroad, with a parallel and constant increase in the number of those preferring to study in Cyprus. The increase in the numbers of students studying in Cyprus rather than abroad is mainly due to economic factors, combined with the growth in the supply of university provision at home, since 2007. During the academic

year 2013-2014, according to the Ministry of Education Annual Report for 2015, a total of 23864 Cypriot students studied at tertiary education institutions in Cyprus (as opposed to 19199 of those studying abroad) the largest number so far.

It is important, however, to have a look at the University of the case study.

1.4 Introducing the Institution

The Higher Education Institution in this case study (hereafter referred to as "the Institution"), was initially a college set up in the early 1960s which was granted university status in 2007 after the relevant law in Cyprus was modified (Anon 2017e). The evolution is important to have in mind as, though young as a university, it does have experience in higher education for more than fifty years, long enough to get established in the world of higher education in Cyprus.

The Institution provides degrees in Bachelors, Masters, and PhD levels, and includes the Schools of Arts and Education Sciences, Business Administration, Humanities and Social Sciences, Sciences, Law and Medicine.

The values of the Institution include a focus on students while being people-oriented, innovative, accountable and socially responsible (Anon 2017f), and aims at providing students with training programs that combine academic and practical experience. The Institution has adopted the mission of educating "students for successful and fulfilling careers" (ibid) as well as "understand and serve the needs of our society, create knowledge through research and innovation" (ibid) and with a vision to be "a leading university in the region, offering excellence in teaching, research and student support" (ibid).

In his welcome message, the Rector indicates that,

> “By integrating teaching and research as well as experiential learning in the curricula and practical field work, our Academic Model makes an enhanced student education environment a core part of our operation. As a result, our students obtain both valuable workplace knowledge and civic consciousness” (Gouliamos 2017).

The Institution promises students on its website that learning includes the development of communication skills as a personal skill, but also within the work environment, enabling students “to promote a positive and creative work environment” (Anon 2017h). At the same time, it promises personal development and development of skills needed in their personal life.

> “Through personal development training, you will gain skill in minimizing and dealing with stress-helping you to avoid feeling overwhelmed in any area of your life. Personal development skills like time management, developing a positive attitude, and setting practical goals will aid you in every aspect of your life” (ibid).

Along the same lines, the Institution offers a Self-Development Program (sic) which aims to support students in acquiring soft skills and issues the Self-Development Certificate (SDC) to those who participate. The Self-Development Program (sic) includes participation in various kinds of activities. For example, it encourages students to join student clubs of the Institution, where they need to be consistently active for at least two years. It also includes initiatives which promote skills like team building, where students can select a project, form a team and complete the project via monitoring and implementing it. Other activities include competitions of various societies like the legal rhetoric organised by the Law Society, for instance, the active involvement in benevolent societies, participation in seminars, the Student Ambassadors program (sic), and the participation in the Erasmus Programme. The Institution credits with points whatever activity the students do in the context of this programme (Anon 2017i).

In addition to the above certificate, the Institution offers opportunities for other activities also. An athletic and a gymnastics centre is available for the use of students, as well as recreational facilities within the Institution cafeteria (pool, table tennis, and chess), while a music room is also available to all who choose to use it. Furthermore, a variety of leisure, social and educational student clubs' function on campus.

In 2016, the Institution also introduced hybrid education, which is a combination of conventional education and online education embedded in the degrees offered (Anon 2017j).

Overall, and of interest in this study, the Institution *"challenges and supports students in order to facilitate the development of their intellectual, emotional, recreational and career growth"* (Anon 2018b).

In this chapter I have outlined the issues that will be elaborated later in the thesis, setting the tone of the research questions which I will address in this study. I have also set the social context of this study, giving a brief historical overview of education generally, as well as the state of education in Cyprus. Finally, I have also given a brief character description of the Institution that will form the case study. In the next chapter, I shall be discussing academic literature on the issues regarding whole person education, as well as issues concerning education in a wider sense, as well as examining educational strategies that higher institutions may adopt to promote this approach to education.

Chapter 2

LITERATURE REVIEW

Having set the context of the institution, and the historical context of education in Cyprus, in this chapter, I review the concept of 'whole person' in higher education from a theoretical point of view and examine the educational strategies and pedagogies used in the context of promoting such an approach. This chapter forms the basis for the research carried out in exploring experiences of students as well as academic staff in the Institution.

I shall be examining the issue of the whole person from the perspective of systems theory (Senge 1990, Skyttner 1996, Mobus and Kalton 2015), whereby all "parts" are making up a system, and every part is interconnected, promoting "wholeness, completeness, function and purpose" (Mobus and Kalton 2015:2). None of the parts of the system may exist on their own. They can only exist in relationship with the rest of the system. Rather than being a purely mechanical system, the "whole" is not, as Mobus and Kalton point out, the *sum* of parts, but "the necessary framework for understanding the parts" (op cit:11), Examining parts on their own, without examining them in the context of their system and the dynamics of the relationships of that system, might "risk dealing with facets of the problem in a counterproductive way" (op cit:44). Neither do individual parts exist one *next* to the other. They do not "simply pool their functions to add up to the behaviour of the whole" (Mobus and Kalton 2015:44). Instead, they interact between themselves, they work together, "perform in synergy with one another so that the behaviour of each is critically shaped and informed by its relation to the whole" (ibid). Synergy does not allow these parts to work randomly, but instead, they work towards a common greater goal. Each part links directly and has a two-way relationship with the rest,

and “boundaries are no longer boundaries” (op cit:16). Instead, there are “intersections” (ibid) in the system, which has a dynamic of its own.

In the context of this theory, therefore, I first discuss the meaning and the importance of the “whole person” and then examine the purpose of higher education and proceed to link higher education and learning to whole person education, discussing the necessity of having such approach. Finally, I shall elaborate on ways that may enable a higher education institution to promote whole person education.

2.1 Definition of a whole person

The literature on whole person education does not define the concept of “the whole person” as such. Even the term “complete person” as used by Van der Zee (1996:169), is not defined and is used as a term of common understanding without any definition. Definitions and explanations mostly target the term “whole person education”, and each definition concentrates on different aspects of a person, in an exclusive manner, stressing what whole person education is *not*, rather than what it *is*. Discussion therefore on the education of the whole person seems to have resulted in compartmentalisation of the self (Sherman 2014), a diffusion, rather than a comprehensive and inclusive “package” showing what a whole person is. One aspect that approaches seem to have in common, however, is that they support the argument that education should not concentrate solely on the intellectual side of the person. A person is more than just the brain. Here, I shall talk about some of the attempts made to conceptualise the whole person.

Firstly, I must point out that “holism is literally, a search for wholeness in a culture that limits, suppresses, and denies wholeness” (Miller 1997:6). The need itself to look for the meaning of holism and the “use” of such an approach in higher education, demonstrates the fact that development within higher education does not include the person in its entirety. The need to do so stresses, even more, the fact that “entire dimensions of the

personality" (Miller 1997:7) such as the "aesthetic, expressive, and spiritual dimensions" (ibid), are "chronically undernourished" (ibid).

The term that comes up initially in the discussion on the whole person, is that of the "good character" (Lickona 1992:51), correlating the whole person with a person who has a good character, a term which is so inclusive it becomes vague. Lickona in a summary description of the term, says that it "consists of knowing the good, desiring the good, and doing the good" (ibid). People know for example, that giving to charity is good. However, this is only one part of the precondition for a good character, since it does not mean that people who know that giving to charity is good are going to do it just because they know it. For this reason, a good character needs to have also what Lickona called, "desiring the good" (ibid) which may not be solely an intellectual desire.

Using Maslow's hierarchy of needs (Maslow 1987), different desires arise from the different needs and the different contexts people find themselves in. The whole person can distinguish good from bad and wants what is good (Lickona 1992). It follows that s/he knows for example that giving to charity is good, and s/he wants to do good. This does not mean that because s/he knows good from bad, and because s/he wants to do good, that s/he does it. For Lickona good can only exist in this threefold way and therefore in a holistic way and parallels the whole person with someone who expresses the good (as defined in a specific social context), intellectually, emotionally and practically. People know that giving to charity is good, people want to give to charity, and people do give to charity. Being of good character does not materialise unless there is action expressing knowledge and intentions. In this case, the usual saying "it is the thought that counts" does not apply. On the contrary, to use Einhorn's words "it is not the thought that counts – it is the deed" (2010:49). In this context, and from this viewpoint, a whole person is someone who acts in ways that characterise a person as good.

Lickona however, does not exactly specify what "good" stands for and how one would distinguish someone or something as good. I would argue that

goodness as a term itself becomes problematic in the discussion of the whole person if goodness means the compliance to a certain morality. The question then arises, is a whole person always good? And in what ways exactly is s/he good? If a person, for example, has a bad day, is s/he not a whole person that day?

Mortimore is more social, but at the same time more specific, when he says that a good character involves having a "moral compass" (2014:14), the instrument that will show someone the way to follow. He continues to add what he regards as the more specific criteria of this compass, which is a combination of several moral, personal qualities, namely, "integrity, respect for truth, fair-mindedness and self - discipline…strength and determination to stand up for one's values" (Mortimore 2014:14). Mortimore adds that this compass with the qualities he describes, means that individuals recognise "that we are all social beings with ties to family, friends and society, and our wishes have to be balanced against the needs of others" (ibid); so, in a way the social context shapes our values rather than being individual issues. Mortimore attempts to balance the theoretical aspects of the person with the more practical and expressive aspects when he points at the person's need for "upholding the law and acting responsibly" (ibid). The moral compass, therefore, according to Mortimore, has a dual use, namely directing the private self, according to personal values but also leading the outer person according to values shared within the social structure in which one finds him/herself. To extend Mortimore's analogy of the moral compass, a whole person is one that has this moral compass and follows it to go in the right direction which is determined by the specific social context, by obeying the laws of the specific context. Although this perspective of Mortimore does seem to be more complete in the sense that it includes both the personal and the social dimensions of a person, and it does seem to look at more aspects of the person, it involves a rather mechanistic way of responding to the social context.

Aristotle does seem to talk about "the life of right conduct" (Lickona 1992:50), both "in relation to other persons and in relation to oneself" (ibid),

but not in the mechanistic way that Mortimore does. From Aristotle's perspective, the values themselves cannot be seen in a person unless they are expressed outwardly in some way and become acts. He distinguishes the values that favour the individual, and the values that favour others, although he mostly talks about virtue. He speaks of the virtuous life, which "includes self-oriented virtues (such as self – control and moderation)" (ibid), but also virtues relating to others, "such as generosity and compassion" (ibid), which at first glance seem to be the epitome of the whole person. The Aristotelian philosophy seems to place wholeness on the level of social morality, where people cultivate themselves for themselves and for the rest of society. Nonetheless, he does not seem to talk about the virtuous person as necessarily a whole person, but more like the form of the ideal person.

Good character, virtuous life and having a moral compass, have similar characteristics. Einhorn takes it a step further when he is being more specific, talking about conscience, which acts as a moral compass and directs the person into acting according to the values as mentioned above. The conscience of a whole person "functions as an emotional indicator of how we ought to act" (Einhorm 2010:24) when it "tells us what is good and what is evil" (ibid).

As indicated earlier in this section, the literature on whole person education does not define the concept of "the whole person", while the closest one gets to defining the whole person is when looking at the whole person from a general moral viewpoint, and with the presupposition is that a whole person is a good person. The possibility of a whole person not always being good, has not been discussed at all. In the same way, the possibility of a good person not being whole also has not been discussed. The fact that there is no single definition that adequately describes the whole person seems to me to be a handicap in higher education; if higher education management and practitioners do not know what they should aim for, how would they be able to find ways to do it?

Having seen the attempts to define the concept, I shall discuss the importance of having a whole person with regard to its personal and the social (societal) usefulness. It is only via discussion of its usefulness that a better understanding of the concept of the whole person can arise since it is easier to comprehend and see in the everyday life.

2.2 Importance of having a whole person

2.2.1 Personal reasons

Blasi stressed that the various aspects of a person need development, in a "balanced" (Blasi 2006:407) way as all parts of a body are important, and are of equal value, yet different. In St Paul's words, "οὐ δύναται δὲ ὀφθαλμὸς εἰπεῖν τῇ χειρί· χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσί· χρείαν ὑμῶν οὐκ ἔχω· ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστι" [The eye cannot say to the hand "I do not need you", nor can the head say to the feet, "I do not need you". This analogy is even more true for body parts that one might think are weak and yet which are essential] (my translation from A' Corinthians 12:21-22).

The fact that all parts of the person are important, and therefore need to be developed evenly, is also seen in the development of the multiple intelligence theory (Gardner 2011, Garifalaki 2013) which promotes the idea that academics cannot talk of one intelligence but of "a set of relatively autonomous intelligences" (Gardner 2011:xii) that are of equal importance and one is "in no sense superior" (op cit:177) to other intelligences. Although Gardner talks about "what makes us human beings" (Gardner 2011:xii) from a cognitive point of view, the different intelligences for example "linguistic intelligence" (op cit:77), "musical intelligence" (op cit:105), "logical-mathematical intelligence" (op cit:135) and so on, demonstrate how a person is composed of all kinds of different and equal value aspects that need to be developed in a systemic way.

Along the same lines, even simple mechanical tasks, such as talking, do not engage only one part of a person (the tongue for example), but also, among other things, the content of what a person talks, which involves the manifestations of the person, his/her personal "content", as "ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ" (Holy Synod of Cyprus 2010:32), [For out of the abundance of the heart the mouth speaks] (my translation from Mathew 12:34).

The notion of balance between all parts of the body in conjunction with the different kinds of intelligence and content of the heart point to the importance of the whole person. Ultimately, it is not a "human dream of utopia" (Mobus and Kalton 2015:4) to have an even development of all parts of the person; but; it is necessary so that the person as a system can function in the best possible way. In a more pragmatic point of view, "a job is not the whole of a person's life" (Keeling and Hersh 2012:5).

The development of the person from a specifically personal point of view seems to be incomplete. Even Gardner, who approaches the concept of multiple intelligences and who speaks of more social intelligences, sees the person and his/her contents in an isolated way, not within a social context. The view of the person as an isolated system with different parts that need to work together is also incomplete unless it is put into context, and this is what I shall be discussing in the next section.

2.2.2 Social reasons

The way the system works in conjunction with its constituent parts, and in the light of new information received, the way this process works relates to what Gandhi called "character building" (Fischer 1997:120). The person is not alone on this journey of education and learning, because, as Rousseau points out, the person is not "an isolated being" (White 2008:35), and the university has the task of integrating the individual "into the rest of human society" (ibid). This integration involves, among others, not just the knowledge an individual possesses via education, but mostly the

"relatedness to the world" (Fromm 1979:38) of that person. The individual needs the input and feedback of the environment while assessing the progress s/he is making, where "they receive, and they respond in an active, productive way" (italics in the original text. White 2008:35). At the same time, individual growth has limited meaning if that growth is not used within the environment one finds him/herself in. In Danby's words, "development must be for personal growth but also for the development and evolution of our society towards a common and agreed set of values" (in Dunne 1999:98).

The need for a whole person is essentially intertwined with the needs of the specific culture one finds him/herself in, having in mind that culture is "a system of values, rights, exchanges, obligations, opportunities, power" (op cit:11), namely the ties that hold a social context together. People have the commonly shared values in a social context, but at the same time, there are the obligations and opportunities, and the exchanges that take place among and between individuals and groups. Ties are agreed upon and shared within the social context on a constant basis since "We are encapsulated by our culture" (Jarvis in Illeris 2009:27). Whatever changes there are in these ties, they are the kind of changes that the individuals comprising that social context accept, and there can be no change in one without a change in the other part of the partnership. Otherwise, there would be a disruption of the relationship.

The values holding a social context together and these are also the values that a social context would expect individuals to express, refer to,

> "caring, honesty, fairness, responsibility and respect for self and others…. self-discipline, compassion…friendship, work, courage, perseverance, honesty, loyalty and faith…. integrity, generosity, politeness, tolerance and sensitivity to others…patience, patriotism, humility, selflessness…ability to defer gratification…" (Halstead and Taylor 2000:36).

The above is an extensive list of positive characteristics, expected of someone in a social context, and the combination of these, are theoretically found in the whole person, who keeps his/her side of the bargain, in the framework of a symbiotic relationship. Of course, the above values as listed by Halstead and Taylor, are not necessarily the bible of values, as different philosophers stress the importance of various kinds of values, sometimes because of a diverse background or social context. McGettrick for example gives his list of values as, "the respect for human dignity and the world in which we live, care about the welfare of other people, integrating individual interests and responsibilities in the community, having a sense of self-identity and integrity, reflecting on social, moral and religious choices, seeking peace, justice and truth in all areas of life" (McGettrick 1995:6). Education seeking to develop the whole person would promote such values that enable a person to develop and flourish within the given social context.

At the same time, Evers and O' Hara (1995) in Evers 1998 talk of "six main values: love of learning and lifelong learning, citizenship, respect for diversity, liberal education, moral and ethical issues, and environmental awareness" (Evers 1998:26). Whatever the actual values, the important thing is for the people in a specific social context, during a particular time frame, to share these and to be able to guide their actions accordingly.

The qualities of a whole person, both personal and social, become even more critical in the context of an ever-changing society since these values are the constant value that can keep the (local) social context stable. Blasi argues at this point, that, "it is not just knowledge that current society needs, but also values, the awareness that actions have consequences to self and society at large" (Blasi 2006:407). In a globalised world with an ever-changing knowledge (Dale and Robertson 2009) accessible from anywhere on the planet, acquiring knowledge is no longer the challenge since it is accessible and available on a wide scale. Yet this creates a danger for "the person" to get lost in the plethora of information, or as Freeman points out, to be in the process of "exploring the whole human (and losing it in the process)" (2015:37). To quote T.S. Elliot in his poem "The Rock", "Where is

the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?"

The challenge seems to be to become a whole person, stay in touch with one's values, and have the courage to act upon those values. Blasi places this challenge within the European context where there is a need to "go beyond the 'knowledge society', and to evolve into what could be called a 'wisdom society'" (Blasi 2006:407). "Wisdom" refers to personal wisdom (making decisions wisely), but also collective wisdom, which is the way societies decide on issues that concern their members, after looking at the possible options and after having considered the consequences of any possible actions. Shared values should guide decisions, "to enhance the well-being of all and awareness that personal actions have social consequences" (ibid). The combination of both own wisdom and societal wisdom implies that there is a balanced development of persons in every aspect of society, the development of "the scientific and economic dimensions of each individual, together with the creative and spiritual dimensions" (ibid).

I need to point out that, by values and morality, I do not necessarily mean religious values and religious morality, though these may be linked and maybe overlap. Values, in this context, means "a set of principles which are consistent and inform and direct our thoughts, actions and activities" (McGettrick 1995:2). They are the guiding ideas that are constant in our thoughts and feelings and actions. Evers links values with knowledge and skills, as "Values create the context for the use of skills and the application of knowledge" (Evers 1998:26). The values governing a specific context, filter the expression of knowledge and expertise.

In the social context of globalisation characterised by a "liquidity of knowledge" (Barnett in Bilham 2013:11), professions become more important and more demanding. Jaschke and Neidhardt point out that "growing demands are being placed on the professions. Thus, the qualifications required of those who have important functions to perform

during the transition from industrial society to the service society are also increasing" (Hans-Gerd and Neidhardt 2007:306). A employee needs to know how to do his/her job, but at the same time, what s/he knows is no longer so important as what skills s/he has, and most skills that have to do with his/her relationship with others within a work environment.

According to Silver and Brennan (1988), there are indications that in some areas of the economy there is a "'lessening of concern about what a graduate needs to know and increasing interest in what she or he needs to be able to do'" (Bennett 2000:1). As Brown put it very aptly, changing (economic) conditions emphasised certain essential skills like "communication, teamwork, problem-solving, and creativity" (in Brown et al 2001:258) as well as "individual initiative and self-reliance" (ibid). To keep up with the hurricane of changes in technology, people need to recognise that things change and that they need to adapt their knowledge and skills to the changes they face and "to function as civic agents with notions of personal responsibility, tolerance and respect" (James 2007:4). Harvey et al (1997) argue that employers seem to want "adaptive, adaptable, transformable people to help them maintain, develop and ultimately transform their organisations in response to, and preferably in anticipation of change" (Bennett 2000:5). These qualities that the employers ask of employees are qualities that new ones have no other way to acquire or to develop, other than the context of higher education. These are qualities that, as discussed earlier, do not focus solely on the expert knowledge of a specific academic discipline, but which are personal qualities that relate mostly to relationships with other people.

The literature discusses what skills the employers want employees to have when they enter employment, but there is no discussion about demands made in other contexts of social life, assuming higher education is only about preparing employees. In this context, whole person education becomes an oxymoron. Following on from this, Pirrie argues how "in our breathless pursuit of economic progress, we appear to have lost sight of the lifelong skills necessary to take care of ourselves and those around us"

(Pirrie 2005). She indicates the imminent danger of losing basic skills to take care of ourselves, skills that often are taken for granted.

The personal and the social reasons for developing a whole person provides a theoretical basis for this study. However, whole person education also seems to give "partial views of the whole" (Freeman 2015:39), where the person is seen as a patchwork of skills and characteristics, unless placed within a comprehensive system which will put everything into place and enable practitioners to make sense of the essence of the person whom they address.

Looking at the literature so far, the values and expectations in the world at large are already in place in an adult world, and young adults are expected to comply with the rules older adults have put in place. As I am going to discuss later in the study, the students in the study show an inner need to become what their future employers want them to be, not necessarily what they themselves want to be. It seems therefore, that maybe it is not really a need to have whole persons, but the need to have suitable persons to ensure the continuity of the existing system. The questions of who determines the need, and why, have never been discussed properly. In the next section, I shall be looking at the reasons for developing the whole person in higher education.

2.3 Rationale for developing the whole person within higher education

Abram argues that one can become a whole person only "in the course of the learning process (Abram 1984:69)" (Van der Zee 1996:169), while Newell adds that by enabling the students to develop holistically, "encourages their full humanity" (2014:53), so how can higher education enable one to become fully human?

However comprehensive universities try to be in terms of the development of the whole person, aspects such as the emotional and aesthetic aspects of an individual, as well as the embodiment of the citizen, are "dimensions

too long ignored" (Garrison and Schneider 2007:768). At the same time, it would be amiss to overlook the fact that the body for example, as an aspect of an individual, is largely ignored when looking at the whole person education. Although the body is the most public part of the individual, "it is almost entirely ignored by philosophers of education and narrowly confined to physical education and health by educators "(op cit:766). In fact, the body as an aspect of the individual and as part of the learning process, is mostly absent in the literature that discusses the whole person education, even though "the person is both mind and body" (Jarvis in Illeris 2009:25), and that without the body it would be difficult to learn in the same way. Discussion on education generally takes the body for granted, even though "experience is a matter of the body receiving sensations" (ibid).

Skoe takes it a little further on the philosophical/existential side when he argues that the content of the education process "should emphasize the development of the person as a human being, stimulating not only factual or intellectual knowledge but also socio-moral and spiritual growth" (2010:206). In other words, higher education should not only be student-centred within the "official" process, but also, in a more general way, encompassing all parts of university life. He further adds that "the search for meaning is especially important" (ibid) for students, which makes things a little more complicated, as universities are also called to fill in on the existential questions of students. Korstad refers to students themselves as "searching for meaning and purpose in life, while in college" (2015:26). The spiritual/moral development has been associated in much of the literature, as chiefly an issue promoted by Church higher education institutions, a position which Korstad argues as not true, indicating that students who were not particularly religious had talked about their search for meaning. After all, giving meaning to things, in general, is part of the learning process. In fact, the issue of meaning as such is addressed by the adult learning theory (discussed in section 2.5.1) which stresses meaningful activities and processes as parts of this process.

Because universities are the fora for supplying highly qualified graduates, as per demands of future employers (as discussed in section 2.4), they need to consider "the lessons of history" (White 2008:42) as proposed by Rousseau. At the same time, they are required to work in ways that are currently valid in a modern globalised world, be financially viable, and promote personal development and "social good" (ibid). The basic idea is that the university should be the context where the individual is enabled to develop via different kinds of experiences offered both in the formal syllabus, as well as within its culture on and off campus.

The function of learning as the process of forming the individual is supported by Brown and Duguid (2001:200) in Wiredu (2007:361), who argue that it is not only learning "about something" but learning "to be". In this case, the process has developed from the notion of 'becoming' as mentioned elsewhere in the study, to a concept of 'being'. Delors argues along the same lines when he describes the process of development of learning from the "learning to know" (Delors 1998:23), to the "learning to do" (ibid), and on to the "learning to be" (ibid). In Jarvis's words, learning is a process where "I am always becoming" (Jarvis in Illeris 2009:30) as this is a continuous process.

The process of "learning to be" (Delors 1998:23) is an increasing necessity in a social complexity of increasing production, where "humanity too often gets lost" (Goleman 2006:254); where the individual needs to develop as a person. Delors' position of the "learning to be" (1998:23) has been perhaps the closest description of the process of education in terms of the development of the whole person, discussed in the context of the development of lifelong learning strategies. It is also the closest position to having a systemic kind of education where the person develops on a continuous basis and via a polymorphic education and learning.

The idea is that education, and in this case higher education, helps people to develop the "moral compass" (Mortimore 2014:14) discussed earlier, which in turn enables a person to navigate oneself in his/her social life, not

only in showing the direction but also in giving pointers as to one's relations with others. This characterisation points to a crucial aspect of learning, namely that it is an engagement with others. Indeed, as Wilson and Peterson argue, "learning is a process of active construction; it is a social phenomenon, as well as an individual experience (2006:1)" (Kivunjal 2014:82). Learning depends a lot on the social context; the individual learns from the social context, but also the social context is influenced by the individuals that are within it. The way the social context interacts with the individual is crucial in creating the final form of "I am", because of the variety of sensors and triggers the environment "imposes" on the individual. Whether these are formally set or informally, they adopt a whole person approach and achieve modifications in the character of the individual.

Keeling and Hersh talk about "true higher learning" (2012:1), which is "learning that prepares graduates to meet and excel at the challenges of life, work, and citizenship" (ibid). Graduates get ready to "excel", because "being good is not enough" (Austin 2013: vii). They want to achieve excellence in life, as well as at work, and their citizenship and obligations to the social and political system. Here, the individual has a personal life, and higher education is interested in enabling that person to excel in his/her personal life. Bok talks about universities which are rediscovering "the need to prepare their students to grapple with the moral dilemmas they will face in their personal and professional lives "(Bok 2003:109).

It would be amiss not to bring up in the discussion, the issue of humility as of paramount importance both to the development of the self, but also of useful citizens and employees. Though elsewhere Rousseau talks about learning through indirect experience (via the study of history), he does point out that students need to realise their shortcomings, and "must be made to feel it —and at some point, he must be humbled by his pretensions" (White 2008:42). He wants students to be allowed to make their mistakes so that they can learn from them; in that way, they will realise that they have yet much to learn. The issue of humility which is largely absent from the discussion on whole person education is often associated with misery and

self-pity. Humility however as suggested by Rousseau, has the meaning of knowing oneself and knowing one's place. Being humble means knowing one's place in the system, as well as one's potential place in the system.

Heron is nearest to whole person education approach when he talks about four levels of "student holism" (Heron in Illeris 2009:145), the first of which involves "emotion, imagery, discrimination and action" (ibid) all of which being personal characteristics of the student. The second level is characterised by personal and more social activities in combination, expressed in "particular creative classroom activities where the focus is on the content of some subject matter" (ibid). The third level involves the combination of the personal and the social "in more person-centred concerns: personal development, interpersonal skills, professional work, group and teamwork, organizational structures and wider social, ecological and planetary commitments" (ibid). Lastly, the fourth level includes a combination of the second and the third levels, integrated with "development in psychic and spiritual dimensions" (ibid). The four levels combine as different aspects of the whole person which higher education in this study is identified as promoting.

Whole person education becomes even more interesting when seen within the systems theory since students have their personal systems already in place before they begin their studies. At the same time, the university has a system of its own and simultaneously has the task of incorporating the students' system into its own, and vice versa. Both parties need to find a way to develop together in harmony, without losing their identity.

Having discussed a variety of approaches to the rationale behind developing the whole person in higher education that aim to encourage students to develop a frame of mind, an "attitude" (OECD 1996:90), and having in mind that the student in this context is one that resembles the traveller to Ithaca, the constant learner, with constant curiosity and "the sense of discovery" (Evers et al. 1998:156), I shall proceed to examine the purpose and the role of higher education.

2.4. Purpose and role of higher education

"What is higher education for? What should characterise the aims, purposes, and outcomes of a university education?" (Bennett 2000:3). These are some of the questions I shall be discussing in this section of the study, as it is important to determine whether higher education, is after all, competent or the right forum for developing the whole person.

The basis of higher education is that it is "an activity undertaken or initiated by one or more agents that are designed to effect changes in the knowledge, skill and attitudes of individuals, groups, or communities" (Knowles 2015:11). It is a context where the academic becomes "the agent of change who presents stimuli and reinforcement for learning and designs activities to induce change" (ibid).

According to Newman, universities are useful on two levels: the level of the individual, and the level of the state. On the individual level, "universities were seen as the necessary route to the old and new professions" (2013:5). On the state level, "they provided the resources necessary for keeping ahead in the global markets" (ibid). Newman described the outcome of university education, as being characterised by "cognitive skills, such as clarity of thought and analysis, communication and interpersonal skills and certain affective qualities" (ibid). He believed that higher education should aim at "both the fulfilment of the individual and the improvement of society" (ibid). This idea of the role of the university put forward in 1853, does not differ much from the role of the university as set out in contemporary discussions in this study. The university is often called to provide the individual with those skills and competencies that the society and the economy need, but is also expected indirectly, to provide those kinds of skills or qualities that no other agency can provide. As Collini argues, "Universities serve various instrumental purposes, as they always have done, but at the same time, they centrally involve activities whose justification goes beyond instrumental purposes" (Collini 2012:94).

Universities have been seen (as the assembly line of skills workforce) to serve the purpose of educating the workforce and to be of value to the economy. However, universities do also tend to be involved in activities that are less utilitarian and more cultural; at the very least as a token of social responsibility. The tendency for universities to involve themselves in such issues is due to "a strong popular desire that they should, at their best, incarnate a set of 'aspirations and ideals' that go beyond any form of economic return" (op cit:87). Education becomes crucial, not just to be able to do the job but also to contribute positively to human society. Expectations from higher education include that "students learn to analyze, synthesize, and evaluate information" (Evers 1998:143). At the same time, students need to undergo "a parallel process of internalising beliefs and attitudes" (ibid), which will transform "their value systems" (ibid). Indeed, as McGettrick adds "Education without values is likely to be empty, irresponsible and without application to the contemporary world" (McGettrick 1995:2). Universities become centres of development and growth in academic, personal and societal directions, as well as undergoing changes and development and growth within. To do that, they need to build such programmes that there is an active co-creation of ideas and values between the institution and the students themselves.

Keeling and Hersh argue that, although one may have a university degree, it no "longer certifies that the graduate has any specific qualifications, is capable of achieving any real intellectual depth, possesses basic workplace skills, or demonstrates personal maturity" (Keeling and Hersh 2012:2). In fact, "too many of our college graduates are not prepared to think critically and creatively, speak and write cogently and clearly, solve problems, comprehend complex issues, accept responsibility and accountability, take the perspective of others, or meet the expectations of employers" (op cit:1). Having a degree is no guarantee that the individual will be able to be as successful as s/he might think, regarding job adequacy or problem-solving in life in general. It is therefore of paramount importance that higher education sees to the development of the person in its entirety (rather than

concentrate solely on one aspect) and start focusing on the development of persons before they go out into the world of work.

Often, “universities are criticised for preparing specialists who are competent from the technical and scientific point of view but are culturally lacking” (Da Cruz 2006:400). However, even if academics assume that universities should only be preparing students for the workplace and nothing else, research amongst employers shows that employers are not interested in having employees that have only the knowledge of doing the job, but they want employees to have social and personal skills also. The research carried out by the Consortium of the Corporate Voices for Working Families, the Partnership for 21st Century Skills, and the Society for Human Resource Management shows exactly these expectations. The research which was carried out amongst 400 employers in the United States during April – May 2015, looked at the readiness for work, of new entrants into the workforce, revealing both the highest demanding qualifications/skills required, but also the qualifications/skills most lacking amongst university graduates. Employers rated “basic knowledge and applied skills” (Casner – Lotto 2006:10) as of critical importance. Applied skills were those that had to do with social interaction in the workplace, namely” Professionalism / Work Ethic, Teamwork / Collaboration and Oral Communications” (ibid). In the same study, three-quarters of the employers surveyed, required qualities that are personal but have an (indirect) impact on the work (because they promote health and therefore doing the work better). The noted skills such as making “appropriate choices concerning health and wellness” (Casner – Lotto 2006:10), was “the no.1 emerging content area for future graduates” (ibid). At the same time, nearly as many employers, (70%), rated “Creativity/Innovation” (ibid) as qualities that are increasing in importance, and although these are qualities that may have biological origins, the university may certainly develop them. It is interesting to read in this same study, that employers see university graduates as deficient in leadership skills, and in “Writing in English and Written Communications” (op cit:11).

Research carried out by the Research and Development Society found similar results. The study revealed that employers want university graduates to have, “transferable personal skills and applicable science knowledge” (Research and Development Society 2006:5). When elaborating on what they want employees to have, they indicated that they looked for

> “Written and verbal communication ... numeracy … team working ... able to plan a work programme, prioritise, multitask … have self-discipline...Problem-solving...innovative behaviour or “thinking outside the box” ... logical and analytical approach or “critical thinking” ... cross-discipline thinking or versatility and adaptability … able to understand the business environment” (ibid).

The above long list of characteristics and skills and knowledge involves the most basic skills but also the most advanced. Someone might argue that employers ask for too much of a graduate who applies for a job at 21 or 22 years old. It is not possible during the period of three or four years it normally takes to finish a degree, for someone to become so experienced and so skilled, and have all the qualities employers require. Expectations make it imperative that universities take up responsibility, “buckle up” and provide such learning experiences, which will, in turn, form employees that would tick enough boxes in the requirements list.

The qualities required by employers, seem to be necessary in a context where graduates seem to belong to the so-called “Peter Pan Generation” (Hernandez et al 2009:8), whose characteristics include “a certain lack of motivation and maturity” (ibid) while simultaneously they are “putting high priority on comfort, their personal life, free time” (ibid). At the same time, they have “high salary and professional expectations” (ibid) and come to realise that official education credentials alone are not enough to get them the job they would call a ‘good job’. They also realise that they should work harder and develop “extracurricular activities and skills” (Tomlinson

2008:57), with a strong emphasis on “soft credentials” (ibid) to do more to “distinguish themselves in a congested market” (ibid). Along these lines, a Flash Eurobarometer Survey conducted in 2009 among students in the EU Member States, revealed that students themselves seem to have high expectations from higher education institutions. When asked whether study programmes should include generic skills such as “communication skills, teamwork and learning to learn” (European Commission 2009:65), 61.2% of them strongly agreed. A percentage of 72% strongly agreed also to the question whether they saw personal development as an essential purpose of education (op cit:69), and a percentage of 60.4% saw active citizenship as a necessary purpose of education. Students did not ignore, however, the practical side of things, as 77.6% answered that they strongly agreed with providing students with the knowledge and competencies they need to be successful in the labour market (op cit:67). Thus, both employers and students agree that different kinds of skills are important and that the university is the place where students will develop these skills.

Although the university is not the sole agency responsible for the generation of attitudes and expectations on the part of graduates, it is the one that needs to help students adjust to the real world of work and enable them to see what they should be giving back at work and what they can expect to receive in return. It is especially the case when the need for people skills in the workplace is increasing in importance. Hernandez (2009), talking about the content of a university degree programme, and having in mind that graduates should be able to go out into the workplace equipped with specific skills and competencies, argues that,

> “The definite professional orientation that official degree programmes are hoped to have, creates a need for universities to integrate generic competencies that will guarantee lifelong learning, behavioural abilities that will foster social interaction, as well as specific ones that will ensure adequate entry by graduates into the labour market” (Hernandez et al 2009:2).

In other words, universities need to address the new requirements of the labour market and make the necessary adjustments to their degree programmes. They need to ensure that their graduates have acquired the professional skills to do the job, personal and social skills, and embraced lifelong learning as a way of life, by the time they graduate. More importantly, it is up to universities to cultivate, in their students, the sense of having a purpose, namely, a "stable and generalised intention to accomplish something that is at the same time meaningful to the self and consequential for the world beyond the self" (Colby and Sullivan 2009:24), among the various personal and social skills. In other words, universities are called to work on individuals and inspire them to develop a purpose for themselves so that students themselves take up responsibility for their development. Higher education would be the context whereby students are enabled to form their identity, namely the "development of the contents and dynamics of an individual's special, identifiable sense of self and ultimately, his or her subjective sense of individuality, continuity, coherence, and agency" (ibid).

Higher education would be the "'development of individual capacities. Education of 'responsible citizens' …. 'preparation for work'" (Stoer and Magakhaes 2009:45), because these are what Dales calls "'mandates for the education system', i.e., projects for education based on 'conceptions of what it is desirable and legitimate for the education system to bring about'" (in Stoer and Magakhaes 2009:45). Siamarou (2009) adds that education should be able to enable students to develop personal values that create genuine and honest relationships with other people. In an ideal world, universities should "instil a lifelong passion for learning" (Maori 2007:272) and provide such opportunities to students that help them "reach their full potential" (ibid).

Bennett (2000:12) refers to various kinds of competences, namely, the functional ones (learning to do the specific job at hand), the knowledge ones (knowing and doing the job), the personal (acting and behaving appropriately), and values (make sound judgments). These types of competencies are needed both in the professional and in private life.

Sinclair (in Dunne 1999) also points out how much more important are what he calls “generic skills” (op cit:33), which are more “permanent” and are valid for a longer period, rather than skills that are unique to the job itself. The Higher Education Council of Australia, in its report in 1992, has concluded that “Discipline-specific skills in many areas have only a short life” (Sinclair in Dunne 1999:33), and “the so-called higher-level generic skills were seen as critically important” (ibid). The Council added that “if universities are to add value, they must take responsibility for the specific development and refinement of these skills” (ibid). Higher education institutions need to cultivate all the different kinds of competencies to achieve an all-round personality.

Evers places higher education within a social context and transfers the responsibility for the development of individuals to society, saying, that “Society must nurture the desire to learn by making creative educational opportunities available to all …. Raising the level of self-awareness and self-esteem of students should be a priority” (Evers 1998:17). Indeed, having talked earlier about values, it is important to have in mind all the social developments in the world, the fact, for instance, that technology changes continuously, leading to the common conclusion that “education throughout and beyond ‘working life’ is essential” (Watson 1998:21). It is important now more than ever that people have “the ability to learn more quickly to cope with the increased volume of information and to process information more effectively” (Cornford 2002:358). Being able and willing to learn continuously, involves an openness which is more personal than technical, more an attitude than a set of knowledge, an awareness of the self in one’s relation to others. This ability and the willingness to learn eventually benefits the whole of society, as well as the individual on a micro level.

The constant changes in the world of globalisation make it imperative that higher education should take nothing for granted and nothing can be assumed; not even intelligence. As Sternberg argues (1997:91), “Being intelligent no longer means scoring high on some quantified psychometric. Being intelligent connotes that an individual can learn and to apply what has

been learned to adapt to the environment, or to modify the environment, or to seek out or create new environments" (quoted in Milter 2015:27). Intelligence is no longer a guarantee of success. Instead, it is the premise, provided an individual works hard enough, s/he will be more able to adjust to social / work conditions. Indeed, Goleman argues that "academic intelligence offers virtually no preparation for the turmoil (or opportunities) life's vicissitudes bring" (Goleman 1996:36), and intelligence must be combined with hard work, to be useful in life in general.

Even if society is responsible for the creation of graduates who are ready to go to work and be useful, ultimately, it is the university that is called to pull the chestnuts out of the fire and turn caterpillars into butterflies. Higher education institutions have the responsibility for making this happen, as it is the last institution that has any contribution to young people's development before they enter the work environment. Whatever happens, the university is expected to "change students' hearts and minds and somehow build them into a whole, more mature persons" (Keeling and Hersh 2012:6). Indeed, "it would be a tremendous loss to society if higher education became an activity solely driven by the demands of capitalist culture" (Natale and Doran 2012:194).

Finally, such an education is necessary because "Modern man has, for the most part, lost touch with the truest and highest aspect of himself; and the result of this inward alienation can be seen all too plainly in his restlessness, his lack of identity and his loss of hope" (Ware 1995:48-49).

2.5 Teaching and Learning in Higher Education

As discussed in the previous section of this chapter, the university does not have one purpose, it has multiple purposes, from the personal to the social to the professional and so on. It is expected that the university contributes both to the preparation of students for the workplace, but also give them those values such as work ethic, responsibility and so on, that are needed

in both their professional lives and their personal lives. The question remains, how does or can, a university fulfil this purpose.

Attending university does not automatically mean that students become whole persons. A lot depends on the "richness and necessary complexity of the pedagogic experience" (Nixon 2013:3) which the university will organise or provide opportunities for. The difference in the kind of experiences the university offers is more clearly seen when described in the equivalent words in Greek, namely Εκπαιδευμένος [ekpaedevmenos] and Μορφωμένος [morfomenos]. Both words translate into "educated" in English, yet have different meanings in Greek, even though they are usually used in the same way. The first one refers to the person who has undergone formal education, while the second, to the person who has had an all-round education. The challenge of higher education, is, to "produce" persons who are Μορφωμένοι, persons who are not only educated but also cultivated, polite, gentle, and so on. To add Jarvis' description,

> "Human learning is the combination of processes throughout a lifetime whereby the whole person - body (genetic, physical and biological) and mind (knowledge, skills, attitudes, values, emotions, beliefs and senses) – experiences social situations, the perceived content of which is then transformed cognitively, emotively or practically (or through any combination) and integrated into the individual person's biography resulting in a continually changing (or more experienced) person" (Jarvis in Illeris 2009:25).

In the context of higher education, adult education and learning theories have developed, dealing with distinctive learning styles and ways of adults. Although they have not been linked to whole person education, they are important to introduce in the discussion of such kind of learning, some of which I am discussing next.

2.5.1 Adult learning

The writer mostly associated in current literature with adult learning is Knowles who talks about the andragogy model, according to which adults have a different way to process knowledge, and this has to do with the "learner's need to know" (Knowles 2015:6). Adults, according to Knowles, need to be able to find usefulness in the new knowledge to give time and effort to it. Motivation in adults, according to Knowles, may be internal or external. According to what has been discussed so far in this study, whole person education aims to develop an internal motivation for discovery, as well as for self-development. Although "adult learners are not a monolithic group" (op cit:324), nonetheless, the adult learner is autonomous and "self-directing" (ibid), therefore s/he cannot be compelled to learn something unless s/he decides that s/he needs or wants to learn.

In the context of whole person education and using the andragogy model, higher education can increase the motivation of students when inspiring students and giving them reasons for learning, as well as content to discover. In andragogy, the educator becomes a facilitator of learning for adults who see themselves as being responsible for their own decisions and actions, indicating alternative ways to learn while allowing freedom for students to decide for themselves.

Whole person education encourages also the third precondition of adult learning, namely that, adult learners need to be able to link "prior experience" (Knowles 2015:324) with the new knowledge, making sense of the new knowledge in relation to knowledge/experiences they already have. When they see that the new knowledge relates to them and helps them develop, then they are readier to learn what is in front of them. At this stage, adult learners who have decided they are going to learn something, "feel responsible for their decisions, for their lives" (Knowles 1984:56). Therefore, they feel responsible for their learning, which they bring into their lives, and vice versa, learning in a "life-centered" (op cit:59) way.

Adult learners tend also to be more “problem-centered” (Knowles 2015:6) in their learning which they need to be within context. In other words, they need to make it their own all the time by applying it to problems that they face in their everyday lives and by contextualising it. Such an approach involves the development of different kinds of skills and knowledge, including the problem-solving skills as required by employers. The same way that whole person education cannot be achieved in a vacuum but needs to involve experiences, adult learning works along similar lines. Knowledge cannot exist in an abstract form for them not because they cannot understand it but because they need to see the use of new knowledge in situations. Having said that, however, learning for adults has “intrinsic value” (ibid) with “personal payoff” (ibid) which motivates them to learn. Adult learners do not need external factors so much to motivate them to learn (although these might be present also), as “internal pressures” (Knowles 1984:61).

Learning becomes a personal responsibility almost, an obligation, to oneself and society, firstly to grow and develop as a person, and subsequently to contribute (by the very growth of oneself) to the development of society. The process itself involves learning to “to act in the world in socially-recognized ways” (Brown and Duguid 2001:200 in Wiredu 2007:361), but also requires education of the whole self, or as McGettrick calls, “the inner self” (1995:2).

Following and developing the andragogy model of learning by Knowles, Race (2010) talks about factors that contribute to successful learning, the first of which being that of practice. Having the opportunity to practice what is being learned, can help people learn better and become better at what they do. In this process of practice, people learn better, especially if they get something wrong the first time round. This contributes to a process of experimentation, trial and error, and repetition. The fact that they have a go at something during this process of practice enables them to experience the learning process, resulting in better learning in what they do. Practising and making mistakes, experiencing the learning process as discussed earlier in

the study, contributes to a whole person education which will, in turn, contribute to a deeper, wider, and more lasting learning.

Following on from the andragogy model, Race (2010) talks about a process of learning, involving different "stages" of learning (extending Kolb's circle of learning) in what he calls "Ripples in a pond" (2010:21). According to Race, the ripple starts with the want and need to learn. This need and want to learn links to Knowles' andragogy model where adult learners tend to have stronger opinions on what they want to learn. To keep the ripple going in the pond, more ripple needs to be created to follow at this stage, and the second ripple is that of subsequent learning. In the metaphor used by Race, the next ripple that needs to follow is that of doing something, but not doing just anything. It is important that doing involves making sense of what the learner is doing. Here, we could distinguish for example, "taking notes" from "making notes" in a lecture, the first meaning that a learner is doing something without making sense, the second meaning that s/he makes sense while doing something. Though important to make sense of what the learner is learning, the process is not complete unless feedback is achieved both between the lecturer and the learner, but also amongst learners, and any material given about the topic studied. Feedback, besides cementing information, can, "also clarify the purpose of the information" (Race 2010:23) and act as further motivation for further learning. In this case, if the "purpose of the information" (ibid) matches the initial expectations of the learners, it can motivate them to continue further on their learning journey.

These stages of learning do not work in a linear manner but work in conjunction with each other, and each reinforcing each other. Having reached this far in the ripples, Race adds more ripples in learning by learners having to coach, explain or teach something. Via this, learners "make sense of the topic a great deal more than they had done hitherto" (2010:27). The combination of the three actions, ensures a deeper learning and understanding; it does not remain at the level of teaching (by which not all learn), nor at the level of explaining, but is perfected by the process of coaching, which Race calls "the highest form of teaching" (2010:27), as it

combines interactivity, intimacy and feedback. The final and perhaps the most important ripple in the pond is that of assessment, and making informed judgements about students learning, as well as about lecturers' learning. Indeed, Race argues, "the process of assessing deepens our own learning every time we make informed judgements on learners' work" (Race 2010:31). He goes on to suggest the use of self-assessment and peer-assessment by students in a way to deepen their learning by making informed judgements about the work of fellow learners. Indeed, peer assessment involves students in mutual feedback which is easier to accept as it removes the factor of the authority of the teacher. It is important to note that these ripples are not clear-cut and subsequent. Instead, they continually affect each other as they evolve.

In the image of the pond with the ripples, academics can see how different aspects of the person interact to keep the ripple going. In fact, if any of the ripples were left to work on its own, it would be just that, a single ripple that would end soon.

Chickering and Gamson adopt a position that has some common characteristics with Knowles, Race and Dewey, when they talk about seven principles that would promote higher education. They propose that the first principle of higher education would be the promotion of positive out-of-class relations of students with academics. Such positive relations, they argue, promote the motivation of students to learn and thus give more effort and emphasis in their learning, eventually enhancing learning. The fact that lecturers come to care for their students, helps students have more motivation. As a second principle, Chickering and Gamson propose the cooperation that needs to exist between students themselves, as "learning is enhanced when it is more like a team effort than a solo race" (1987:3). Sharing their ideas and discussing issues, enables students to get feedback to their own learning and ideas, and comprehend contexts and relationships better.

The third principle for learning in universities, according to Chickering and Gamson (1987), is the use of techniques for active learning. In their own words, “learning is not a spectator sport” (op cit:4). Students need to talk about their learning, perform and get feedback, exchange ideas and try things out. The fourth principle strengthens the third one when they say that “knowing what you know and don’t know focuses learning” (ibid). Getting timely and constructive feedback enables students to place themselves in context as to what they know and what they do not know, giving impetus for more learning. The fifth principle according to Chickering and Gamson (1987) is that “learning to use one’s time well is critical for students and professionals alike” (ibid). Time seems to be an important factor of learning as it places learning and teaching in relation to learning.

Chickering and Gamson (1987) argue that the sixth principle involves the expectations of lecturers from students. “Expect more and you will get more” (ibid). The way lecturers treat students tends to involve the corresponding results in terms of student performance, working as a self-fulfilling prophecy. Finally, different ways of learning and different talents and skills need to be respected in the learning process. “There are many roads to learning” (Chickering and Gamson 1987:5), after all.

Having discussed three adult learning theories, I shall proceed to examine in more detail, experiential learning, to achieve whole person education.

2.5.2 Experiential learning

Experience has been the basis of the work of philosophers such as Aristotle, as well as more ‘modern’ prominent theorists, like Dewey for example, who was, and is still, quite influential on education theory. Experiences are the signals received by the body through the senses and which are transmitted in a language that “our brains and minds” (Jarvis in Illeris 2009:25) can relate to, giving them meanings that "reflect the society into which we are born” (ibid). Dewey talks about the importance of education of the whole self rather than just the intellectual side of people. He assumes that the learner

has had already some kinds of experiences, which education gives meaning to, by helping him/her to reorganise his/her perceptions of prior experiences and attach related meanings. Also, s/he is enabled to build new ones linking them to past experiences and ultimately enabling the 'educated' concerned, to be able to make decisions based on these processes. The person in this context learns from the experience rather than "from the social situation in which the experience occurs" (Jarvis in Illeris 2009:29).

Dewey promoted the idea that academics need to "make a classroom a real-world space" (Nussbaum 2010:65). In this context, the individual is central to the process of education through his/her experiences, and there is continuous work on the creation of experiences. Dewey referred to the classroom, yet the classroom may be taken to refer to any learning process, wherever this is taking place, regardless whether they are indeed in a classroom or the workplace. Experiences are, by definition, experiences of the whole self and not just the intellect. If an academic takes for granted that creating experiences for students enhances the learning process, and experiences involve the whole of the person, then it is only sensible to build various experiences that will involve as much development of the individual as possible. I need to note, however, that this is not something that is to be done just once when studying for a degree. It is "a continuous process of growth, having as its aim at every stage an added capacity of growth" (Dewey 1916:43 in Ord 2009:498).

Experiences need to be a continuous part of one's studies and would "involve the transformation of experience and a reconceptualisation of one's relationship to the world" (ibid) involving the observing, thinking and reflecting upon what the learner observes, making connections between the parts, in a cyclical process. The way Dewey supports the use of experiences relates back to the systems theory where everything links and affects all other components of the system, with the mutual and multidimensional relationship of the individual within education, and broader society. Experiential learning which would lead to whole person education in institutions of higher education does not stop in the classroom. The whole

experience of the university needs to be taken in as part and parcel of the same process since education in this context is “an alive process” (Fromm 1976:38). Dewey talks about education as the means to “stimulate reflection” (Dewey 1997:208) while the lecturer achieves a balance between giving too much and too little. Whatever knowledge education aims for, it should be “relevant to a question that is vital to the student’s experience” (op. cit:199). In this process, the student is “made responsible for developing on his account” (op cit:209) and for the ways/he involves him/herself in the learning process.

This kind of approach, because it includes different viewpoints of reality, does not offer only “head knowledge” (Newell 2014:6), is “a way of being in the world” (ibid) and includes,

> “a narrative or mythic dimension; a practical or ritual dimension; an experiential, emotive dimension; a doctrinal or philosophical dimension; an ethical and legal dimension; a social and institutional dimension; and a material, visible dimension” (ibid).

It is therefore of great importance, to approach the topic of education, from a viewpoint that sees the individual as a person with different sides to his/her personality that combine to create one’s character. Newell in discussing Whitehead, points out that “an education makes complete sense when its parts are oriented to character development” (Newell 2014:5) and that “the most basic work of educating is developing people within an understanding of reality” (ibid). Although Whitehead calls this kind of approach religious, it is more of a pragmatic approach than a religious approach. In fact, it is “a basic understanding that will join all parts together is a comprehensive view of the world” (Newell 2014:4) and achieves a wider and more accurate view of the world by giving different viewpoints that can complement or contradict/question each other. In the context of Higher Education, the class experience blends in with the experience in extracurricular activities, in library sessions, and so on, all of them working in conjunction with the rest, fermenting the character of the person.

Having discussed the concept of the whole person and its importance for the individuals and society, the purpose of higher education, adult learning theories and the importance of experiential methods in developing the whole person in higher education, I shall concentrate next, on different teaching methods that are used in universities or can be used by universities, examining their possibilities in developing the whole person. Examining specific teaching methods as a way to promote whole person education, has, in fact, has been absent from the discussion on such learning.

2.5.3 Teaching methods in Higher Education

I shall examine some of the many teaching methods used in higher education, namely lectures as a usual mode of teaching in universities, which does not, however, promote whole person education but needs to be addressed because of its importance in higher education. Then I shall examine group work, group discussions and case studies as some of the teaching methods that promote whole person education.

2.5.3.1 Lectures

The lecture "persists as a common mode of instruction" (Curzon 2003:306) in universities and other educational institutions, usually used "to introduce course material, to give groups of students specialised information" (ibid) and is "more concerned with the broad experience of studying" (Race 2015:139) rather than to engage students in an active way or offer whole person education. In fact, "a large proportion of the most meaningful learning in higher education happens when students are working outside lectures" (Race 2015:165).

Nonetheless, the use of the lecture can make some difference to the actual learning taking place, depending on the way the lecture is conducted, since an effective lecture depends to a large extent on "a variety of skills, particularly to attract and hold one's audience" (Curzon 2003:306).

The effectiveness of the lecture also depends on the type of lecture, since not all lecturers are delivered in the same way, often combining other teaching methods. The first form of lecture is the “oral essay” (op cit:308), which is a formal one-way presentation, maybe with some questions and answers at the end, and a short handout is given out (ibid). Very similar to this is the “expository lecture” (ibid) which deals with giving information and includes short questions and answers sessions at intervals during the lecture (ibid).

A more interactive type of lecture is the “problem-centred lecture” (Curzon 2003:309), which leads students “through the steps necessary to solve a problem” (ibid) stated at the beginning, combined with a short question and answer session and a handout at the end. A further kind of lecture is “the challenge” (ibid) which intends to challenge “patterns of thought and deeply held values” (ibid) by presenting “new perspectives” (ibid) and “challenging assumptions” (ibid). This involves parts of the lecture devoted to questions and answers.

“The lecture-discussion” (Curzon 2003:309) is another form of lecture, which begins with a short lecture followed by discussion, and finishing with “a short recapitulation statement” (ibid). Finally, “the lecture demonstration” (ibid) which is used as an introduction to a demonstration, with the main points “summed up in a carefully structured, illustrated recapitulation” (ibid).

Whatever the type of the lecture, its success depends largely on the lecturer's presentation, whether this is style, voice, tempo, appearance and so on (Curzon 2003:317). “The person is the sole focus of attention for most of the lecture period; his or her style of delivery can result in acceptance and assimilation, or rejection, of the lecture content” (ibid).

2.5.3.2 Group work

Whole person education may be promoted in class via the use of “carefully set up” (Race 2015:165) group work, in a way that a lecture will not do. Indeed, “the emergent learning outcomes associated with small group work help learners to equip themselves with the skills and attitudes they will need for the next stages of their careers – and live” (ibid).

Students working in small groups learn how to cooperate with others, how to work collaboratively, practising thus their interpersonal skills (Race 2010). During such group work, they develop their communication skills, whether oral or otherwise, while it gives them the opportunity to deepen “their own learning by explaining difficult ideas and concepts to each other” (Race 2010:166)

Having to present themselves within the small group but also within the larger group, enables students to develop their confidence in “presenting, arguing, discussing, debating” (ibid). By discussing they can also “reflect together on how their learning is going” (ibid) and help each other to make sense of difficult areas, while at the same time it can also enable quality face to face feedback from teachers.

For workgroup to achieve a whole person education, students need to be motivated to get as much benefit from the group as possible, and “have clear targets so they know what they need to be getting out of the session” (Race 2010:166), and have the opportunity to learn “by doing, practice, trial and error and participation” (ibid).

2.5.3.3 Discussion groups

Discussion groups involve the examining of a topic by the class, facilitated by the teacher, in a “free flow of argument” (Curzon 2003:326). The class pools opinions, arguments and knowledge in collaboration with each other, to understand a problem. “Speaking, listening and observing are essential

attributes" (ibid) of the discussion group which involves a "mutual adjustment of opinions" (ibid). This teaching method presupposes enough knowledge of the topic before a discussion is designed so that there is "effective participation" (op cit:327).

A discussion group needs also to have "a clear objective" (Curzon 2003:326) to be useful as a "learning event" (ibid) within the academic programme and can give feedback to the teacher in terms of issues covered in previous classes, enabling him/her to come back if necessary, to those topics (op cit: 327). The fact that the group discusses in a non-formal structure manner, enables the members to exchange views and thoughts, enabling them to connect with each other, thus promoting collaborative and communication skills, and being inducive to whole person education.

2.5.3.4 Case study

The case study as a teaching method, "is aimed at creative problem-solving" Curzon 2003:335) and is used to enable students to understand "complex, real-world relationships" (ibid) and design a course of action. This teaching method involves the active participation of students in a problem-solving activity, where s/he to "identify underlying principles, to think swiftly under pressure and to apply his or her insight and learned principles to the unravelling of a complex kind of relationships and events" (op cit:336). The case involves the development of the use of skills of "analysis, synthesis and general reasoning" (ibid), in a real-life situation. At the same time, it develops the creative skills of the participants, when alternative solutions need to be found; while becoming conscious of own biases enables "self – analysis skills" (op cit:339). As with group work, it helps develop communication and interpersonal skills.

Having discussed some of the teaching methods that could be used to promote whole person education, it is important to place them within the system of the university which in turn needs to place educational strategies

that will work in a holistic way and combine all factors that could promote success in that area.

2.6 Learning Strategies Promoting Whole Person Education

It is essential at this stage, having discussed what the whole person is and the role of higher education, to examine educational strategies that higher education institutions could adopt to promote this kind of approach. The benefits of having an education which develops the whole person, affect both the individual within him/herself as well as those around him/her; therefore, any learning strategies within universities need to be based on the principles of both the personal and the social reasons for developing such a kind of person.

I will like now to turn to a few examples of learning strategies linked to whole person education, that, according to my case study research would, alone or combined, enable universities to achieve that which society demands, as well as allow the university to help students grow.

Adopting different educational strategies and working simultaneously on various "parts" of the individual, will promote, as much as possible, the whole person learning, and will allow students to reach a point of maturity and enable them to continue the momentum of learning throughout their lives, achieving the best they can be. The strategies I will discuss (and they are not the only ones) include lifelong learning, workplace learning, and E-learning, which, combined, can contribute to the whole person learning.

2.6.1 Lifelong learning

Learning Strategies is about the learning process itself, about the journey to Ithaka. In his poem "Ithaka", Constantinos Cavafy asks the reader not to hurry to get to one's destination, but rather to wish that the journey to Ithaka be long because the voyage to Ithaca will give so many more experiences, and more adventures, "full of adventures and with much to learn" (Cavafy

2003). In this case, it is the journey to Ithaca which is important, the process during which the person can acquire as much experience as possible. According to Cavafi, a person should have Ithaka, his/her destination constantly on his/her mind, but at the same time s/he should take in whatever happens on the way. It does not matter if at the end of the journey the destination does not live up to one's expectations. What matters is the experience a person had during the journey, "for you will arrive wise and experienced, having long since perceived the unapparent sense in Ithacas" (ibid).

The journey to Ithaca, in this context, is analogous to a student embarking on the journey towards getting a degree from a university. Life during the three or four years at a higher education institution has so much to offer, apart from the intellectual part of studies, that students should not be in a hurry to finish their degree but enjoy all that this journey can give. A person should enjoy all the "summer mornings" (ibid), all the positive experiences and not be afraid of "the Laestrygones and the Cyclopes, of the angry god Poseidon" (ibid), the difficulties that s/he might find on the way. Moreover, even if at the end, the undergraduate feels his/her specific degree area of knowledge is something s/he does not wish to pursue further at career level beyond the university, s/he had valuable experiences on the way. According to Cavafy, Ithaka as such is not the important goal in one's life, the journey of life is; throughout which each one learns through experiences, not only through classes and seminars. Along the same lines is the argument that the goal of learning itself, is not to reach what Comte calls the "absolute truth" (Ferre 1970:2). Learning, as Cavafy explains, is a process, the process of playing the guitar has no goal other than that of playing the guitar. In the same way, learning has only one goal, to be in a state of, what Davies calls, "continuous curiosity" (1998:206). Whole person education during a person's university life, would result, according to Cavafy, in a precious life with many experiences for the person concerned.

Whole person education is based on the principle of experiential learning in conjunction with the concept of andragogy. In this context, new information builds on previous knowledge, and by "relating new ideas to existing ones in memory, we seem to actively seek to understand more comprehensively and to anchor the new ideas" (Cornford 2002:362). Also, because an individual cannot "experience" with just one part of one's personality, s/he needs to do it using a multifaceted approach. At the same time, since this kind of learning is multifaceted, information needs to be filtered and juxtaposed to information received via the different channels of information before it is assimilated. Whole person education itself has been the basis for the development of lifelong learning strategies in the European Commission which promotes such strategies to increase employability and movement of labour (Cedefop 2015). The format of the Europass itself demonstrates the importance of education of the whole person as well as learning on a continuous basis. In fact, in the context of developments in the international context, "formal occupational qualifications and experience become less relevant than generic competences ... for an individual's competitiveness in the labour market" (SEC (2008) 3058/2:16).

Lifelong learning, being recognised as such, is a strategy that goes right into the heart of whole person education, since every learning experience is valued as such, and contributes to the development of the individual in every way. Learning in this context is not just learning which takes place in the classroom, but every occasion that has learning outcomes, whatever and wherever these may be. It is based on the idea that higher education institutions encourage lifelong learning by incorporating it in the courses offered, but also in the learning objectives and outcomes of such courses. Lifelong learning needs to be integrated into a structured, focused way, into the courses so that it becomes a meaningful activity accompanied by reflective and self-reflective debriefs.

Social developments, "Globalisation, ageing populations, urbanisation and the evolution of social structures" (SEC (2008) 3058:3), have made it imperative that people learn in every way they can, and anything they can.

There is no longer a uniform way of doing things, nor a uniform set body of knowledge that someone can master, but a “mass individualisation” (Van Asseldonk 2000 in Jongbloed 2002:414), increased heterogeneity and unpredictability (ibid). Different kinds of learning in combination, seem to be promoting whole person education, as they appeal to different “parts” of the self, and develop different facets of the person, without distinctive lines of demarcation. At the same time, there is an emphasis on higher education institutions being the legitimate institutions that certify knowledge and skills when university degrees and diplomas have become a requirement for work in most areas. During a time of ever-changing knowledge, “The nature of knowledge, the processes of research and inquiry, as well as the utility and contribution of science, are all under scrutiny” (Duke in Aspin 2001:505). At the same time the “creation and application of knowledge is less confidently and self-evidently universal” (ibid). This kind of society places the learner in the centre. Delors talks about such learning as “a continuous process for each human being of adding to and adapting his or her knowledge and skills, and his or her judgement and capacities for action” (Delors 1998:102).

In the context of lifelong learning, three types of learning have been identified: the formal learning, the non-formal and the informal learning (De Vries 2008, Knapper 2000). Formal education takes place within an academic institution or under its auspices, is structured, predictable, and leads to formal accreditation in some form. In this kind of education, whole person education may or may not happen, according to the policies and strategies of the universities in question. Non-formal education also takes place in academic institutions or workplace, through organised activities, but do not provide academic certification. Again, this kind of education may or may not happen. Informal learning is often not deliberate or structured, is achieved during everyday living, anywhere, and learners may not initially perceive it as such. Even so, informal education may be more efficient as it is more personal to the learner and more targeted to the student’s needs.

All three types of learning are essential in contributing to learning since any learning is useful in contemporary societies; it is not how one got to know

something that matters, but what that someone knows, can do, and what that someone is, that makes the difference. Whatever "method" or whatever route one takes to learning, the important features in learning are:

> "the centrality of the learner, catering to a diversity of learner needs; emphasis on the motivation to learn…the multiplicity of educational and training policy objectives and the recognition that an individual's learning objectives may change over the course of his or her lifetime and/that all kinds of learning - formal, non-formal and informal – should be recognized and made visible" (International Labour Office 2002:12-13).

Formal learning in institutions is not the only way to learn, and the kind of knowledge one gets from them is not the only sound knowledge one can get. Learning can be achieved both vertically via academic qualifications, as well as horizontally. Rogers (2004) adds that learning is "the whole process of acquiring knowledge and competencies which are beyond the scope of activities which take place in schools and other educational institutions" (Omerzel 2008:424). Leisure activities, for example, become channels of learning. It is interesting to see how playing chess for instance "has the potential to slowly transform one's attitude, understanding and approach to one's intellect and thereby foster deep enduring dispositions about learning and thinking that can gradually become part of one's character" (Rowson 2008:26).

The most important skill that an individual needs to acquire in lifelong learning, is that of "learning to learn" (Omerzel, 2008:423); one needs to accept one's ignorance, seek guidance and be open to new ideas, and new knowledge generated all the time. Learning to learn needs above all, the motivation to embark on the journey of discovery, self-discovery and knowledge, on the road to Ithaka, even though one may not know exactly where Ithaka is, and where this journey will lead. This learned openness and learning in any context are so distinct in lifelong learning that Borg successfully called as "lifewide learning" (2005:205).

Lifelong learning in its multiplicity becomes part of the system of learning but also enables the person – system to develop in different ways and various contexts. It is up to the university to design such a strategy that will provide different kinds of lifelong learning, not only the formal but also the non-formal and the informal. Higher Education institutions need to offer formal learning that is traditionally what higher education institutions have been known to do, with the official certification of such learning. It is not what they provide regarding content that is important here, but it is more about how they do it and how they promote learning in general, even within the formal learning activity. Formal learning activity itself needs to have the learner at the centre of the process, even when the class takes place in a lecture room. Lifelong learning, within the context of formal learning, happens when inspiration happens, where student-friendly teaching methods enhance the students' natural curiosity.

Lifelong learning contributes to whole person education via non-formal activities that the university organises in the form of clubs and societies. Even informal learning, through typically happening in non-organised activities may be directed indirectly via the provision of conditions for leisure activities that students take up themselves.

2.6.1.1 Informal learning - Building Positive Relationships

The quality of relationships developed between students and lecturers has been noted to play an essential role in the success of any learning activity. As Naidoo argues, such "relations of trust between learners and teachers are essential" (Naidoo et al 2011:1153). These relationships, in and out of the classroom are important in fostering trust and cooperation, and the responsibility for building these kinds of relationships lies with the lecturers who need to be supportive of students while providing a challenging and learning environment. Good relationships between students and lecturers contribute to the learning process, not only because of the positive climate they create but also because teachers become mentors of the students in

their professional lives as well as in their personal lives. They may become mentors in a predetermined, official way, and not because they want to.

Even if lecturers create an informal atmosphere where students feel relaxed, there is the still the conscious and unconscious belief in the minds of students that “lecturers know best”. As much as they do not want to admit, lecturers can influence students in subtle ways regarding beliefs, behaviour and so on. It is of paramount importance, therefore that lecturers are there as positive facilitators of learning yet tough enough to challenge and stretch students in ways that these develop and grow. The degree to which lecturers adopt an attitude that enables students to develop as personalities are crucial in the “blooming” of students as persons. As Cote and Allahar argue, “Students learn better when they are intellectually engaged and challenged. They do not look for or expect neutrality from their professors, any more than engaging professors relish passive compliance from students” (2011:23). The nature therefore and the extent of contact between academic staff and students may determine the level of quality of learning (Wilby 2011). Being important in the learning process, these can no longer be left to be developed haphazardly and by chance. Instead, they need to be achieved via formal policies and methods in a structured manner.

2.6.1.2 Informal learning - Developing Student Services

Student services also are crucial in enabling students to experience university life, promoting both, directly and indirectly, values of the university, as an extracurricular tool. Student services are often seen as being a “support system” to the “main” learning activities, even though their contribution is “a significant contribution to the extent to which the student enjoys all aspects of campus life, both intra and extra curriculum activities” (Buultjens and Robinson 2011:337). Enjoyment is closely linked to students living the life of the university to the full, having “a more positive experience” of the university (op cit:344). A positive experience is not something that an individual could do without while spending three or four years of his/her life in a certain place. Positive experience and the feeling of all is well, enables

students to be more active both in and out of the classroom, with “increasing engagement, retention and student satisfaction” (ibid). Although often seen as supportive, student services are often the only way that a university provides other than academic experiences to students, while gently introducing them to the “institution-based ‘sub-worlds’” (Goffman1967:158). Such activities need not be “irrelevant” and separate from the learning outcomes as outlined in the course outlines. Integrated informal learning to official certifications is a more representative way of monitoring and assessing student’s development and performance.

2.6.2 Non–formal learning - Work-based learning

Work-based learning is a non-formal way to practice lifelong learning in a structured, focused, assessed way, gradually leading to a wider and fuller education of the individual. In the context of university education, it usually complements the theoretical knowledge within academic institutions. In a nutshell, work-based learning enables a learner to gain practical insight into a profession that s/he cannot acquire otherwise while allowing learning of a very specific nature to occur. Work experience as “guided learning in the workplace” (Billett in Boud and Garrick 1999:159), proves to be invaluable in offering the opportunity to develop “skills and abilities such as negotiation, persuasion, leadership” (Harvey et al 1998:9). More importantly, this kind of learning expands the learning experience with individuals “developing as independent learners” (ibid). Although work-based learning is more focused on a professional setting, the individual can develop in more ways than one.

The underlying rationale behind using the workplace in the context of learning is to help learners become “skilled practitioners that are acceptable to the community of practitioners in the professional institution” (Wiredu 2007:361), at the same time as introducing students to the practical realities of the workplace. Most importantly, work-based learning is the development of the learners themselves in the context of interaction in the workplace where they are encouraged to learn and reflect upon their learning, directing their learning, being “empowered as lifelong learners” (Harvey et al

1998:12). By talking/discussing their learning they 'prove' their learning to others, gaining self-confidence and, encouraged to continue a life of learning. Stephenson argues that the use of work experience may help the learner to acquire "'an all-round human quality, an integration of knowledge, skills, personal qualities and understanding used appropriately and effectively … in response to new and changing circumstances'" (Boud and Solomon 2001:87). work-based learning occurs in the form of developing communication and interpersonal skills, "working and performing under pressure, as well as capacity for dealing with value issues – their own and other people's" (Stephenson in Boud and Solomon 2001: 87). The workplace is a context where the individual can acquire and develop a wider range of qualities and skills, ranging from the intellectual to the emotional.

Work-based learning, however, does not happen automatically. As with lifelong learning strategies discussed in the previous section, such a policy needs careful planning and implementation. At the end of the work experience, the trainee needs to be assessed and accredited for the work s/he has done and given feedback on his/her performance. Building up a portfolio of their professional experience is a good choice since it can tell more and be more valid about the students' achievements than an exam, as it depicts attitudes and development of the student, rather than just knowledge and skills (Race 2015).

Stephenson points out that for work-based learning to occur, it needs to have a strategy which is "consistent with informal patterns of learning through work" (Boud and Solomon 2001:92). During the workplace experience, learners should engage actively with work that enables them to learn and allows them to explore "value issues in the work they do" (ibid) while having the proper (formal and informal) support for doing so. According to Davies (1990), during the process, it is important that "there must be time for learners to selectively critically reflect on their experience, to reach reasoned conclusions or to modify their experience so that further opportunity for learning is given'" (in Harvey et al 1998:11).

The overall aim for the learners in this context is to build confidence in their "ability to manage their learning in response to changing circumstances in the workplace" (Stephenson in Boud and Solomon 2001:90). Furthermore, their "power to perform effectively under conditions of risk" (ibid) is encouraged. Their work experience enables them to "engage effectively and constructively in the formulation and solving of operational problems related to the organisation's business" (Stephenson in Boud and Solomon 2001:90) and enables them to develop their skills of problem-solving in the context of teams (Collin and Valleala 2005). Ultimately, facing and solving problems within the workplace helps students develop their skills in problem-solving and collaboration, since they must "collaborate with a great number of different people (Engeström et al 1995, Brown and Duguid 2001)" (Collin and Valleala 2005:414). By doing so, they gradually learn and get into the "habit to judge the effectiveness of their performance and its contribution to the performance of the organisation" (ibid) while at the same time increasing their capacity "to contribute to the shared values of the organisation" (ibid).

During a work-based experience, students acquire not only the technical skills to do the job, nor just the expertise, they also discover and cultivate a sense of who they are. They find out, through this, their strong or weak points, and develop the necessary interpersonal skills needed in the workplace. Indeed, "learning a job and knowing how to do a job is primarily about working together with other people within a network that links the learner or worker with the interests of different people and stakeholder groups" (Collin and Valleala 2005:407). In these situations, learners come to realise that it is a "sense of community" (op cit:405) that "makes work possible" (ibid) and that these should not be kept separately from the performance of the actual work. By working in an environment which they agreed to do so in the first place, they see what the real world is like, and what this expects from them as members of the workforce. They learn first-hand, of the power relationships and the division of labour on site and the development of skills in "shared problem solving" (op cit:402).

It is important to note that work experience should be a strategy with pedagogical value, with educational goals, fit for the purpose at hand, with all the supervision and assessment that this requires. It is a strategy utilising experience in the context of building upon and developing further the person from a holistic point of view. The goals set need to be made explicit from the beginning, so that the learners may see the object of the exercise and ensure that they get all the benefit they can get from it, achieving a whole person development. The underlying assumption that experience is an essential factor in providing a more rounded and robust education is the basis of the strategy of workplace experience. The way the workplace experience is organised and executed plays a significant role in determining whether this is successful or not. Theoretically, and all things being equal, a work environment experience provides a whole person education, where students utilise their skills and knowledge and talents, carry out and complete tasks within specific time and specific resources, and fulfil learning outcomes. Whatever strategy the university assumes in the context of whole person education, universities should consider the forest, as well as the tree (Senge 1990). Education needs to be seen "as an act of creation….as an act of bringing something new into the world….as a process that in some way contributes to the creation of human subjectivity" (Biesta 2014:11).

2.6.3 E-learning

E-learning as a strategy enables universities to reach out to students in an entirely different way than the traditional classroom experience involving information acquisition, discussion, assessment and so on. Although the term itself seems to have various definitions, each definition stresses the electronic and immediate access to information. Holmes, for example, defines E-learning as "online access to learning resources, anywhere and anytime" (Holmes and Gardner 2006:14), while Chin describes it as "the delivery of technology-supported teaching and learning, based on sound pedagogical teaching practices" (Chin 2004:123). E-learning happens where technology gives the necessary technical means, whereby a two-way

"interactive process" (ibid) is enabled. Technology provides for various "models" (Coulon et al 2004:17), of doing E-learning: Virtual Classroom, Tele-teaching, Blended Learning, Collaborative Learning and Supported self-learning (op cit:17-18). E-learning could even be as straightforward as a PowerPoint presentation put on the web or discussion forums created for the class to exchange views on a topic.

As with work-based learning, E-learning will "only add value to the learning process if both staff and students alike approach it with a clear view of what is to be achieved" (Chin 2004:124). The lecturers, on the one hand, must provide the necessary support to their students and not expect that the latter will be self-sufficient with the use of technology alone. Technology is not a substitute for lecturers; it is rather a valuable tool in the hands of lecturers. On the other hand, the students need to realise that though E-learning gives them flexibility as to when and where to study, they are responsible for their learning; they must take control of their learning and know that they "can no longer expect to be spoon-fed" (ibid) by their lecturers. In this case, E-learning seems to be a more appropriate tool for adult learners who need to control their learning.

In adopting an E-learning strategy, it is vital that the needs of the learners should be considered first, while the primary educational purpose for E-learning is that it enables learning in a different medium, in a different context, and in a different time frame than the traditional learning process. It also allows learning to happen both in and out of academic institutions, give them broader horizons and enable them to develop qualities and skills other than memorising facts. After all, in a knowledge-based society, there is a need for skills such as seeking, analysing and applying information, independent and lifelong learning, problem-solving, creative thinking, and teamwork" (ibid). Modern conditions demand that "learners must be encouraged to analyse and criticise, to offer alternative solutions and approaches and to take risks" (ibid). Otherwise, what would be the added value of E-learning if it did not give different experiences to students?

An essential characteristic of E-learning is that it provides for the use of a variety of learning resources, thus accommodating different learning styles and enhancing the learning process. Students do not have to follow just one learning method, they can choose which one suits their learning style and follow it. Though it gives a different discipline to learning, it enables the students to have more flexibility and more say in what and how they learn, it "enables learners to have as much choice as is practically and economically possible" (Holmes and Garner 2006:14). Being able to choose which learning style helps them best, enables students to find resources in the learning style that suits them, this tends to give them greater energy and enthusiasm, building their confidence and finally resulting in the process of active learning. In effect, the learner learns best, but s/he also builds up a habit of learning often without realising that s/he does that. E-learning presumes that the students have already some experience by which they can judge what and how it helps them develop even further in the course they wish to explore. Even though the students themselves may not pursue development of values and so on, the fact that they can choose puts them in the position of assessing themselves, and "taking online self-tests/assessments" (Hughes in Hartley et at 2005:70). To a large extent, they can make their development plans, which can lead to maturity, both academically and personally.

As a complementary strategy, E-learning gives more tools for an all-round education, enabling the development of skills that students might not have developed otherwise. Exploring online resources, they need for their studies, requires more skills than one. The fact that students have flexibility means that they must organise themselves, time and space and resources, as well as the learning itself, making them more responsible for their learning. In cases when students need to work in cooperation with other learners, they can do so electronically, in "asynchronous online communities" (ibid), sending messages to each other on certain topics under discussion. This way of working means that they must have skills in writing the messages which in turn need to be short and concise enough to give the meaning they want and be successful in keeping a virtual dialogue

going on. In some cases, study groups use “synchronous online communities” (ibid) where the members of the group interact online at the same time (in a discussion forum, for example), and this means that they should compose their messages in even less time without losing in content and clarity. These virtual communities and other similar activities enable students to develop collaborative skills, where they need to co-operate with other students online to finish a project for example.

E-learning is a relatively personal learning process, whereby each student has a one-to-one relationship with his/her tutor, enabling for more personalised learning, and enabling the maximum and wider learning possible within the limits of the course provided.

As with other learning strategies, the university needs to draw out a clear and focused strategy as to its implementation, ensuring the commitment of every member of the staff, including the top management. It is necessary however that this strategy is not one-off but is part of a more general strategy which links to other aspects of learning too, and the result of a “needs analysis, instructional design, development delivery, and evaluation” (op cit:71).

Whatever strategies are decided upon by the higher education institutions, the structure of degrees themselves might need to be amended having in mind the context in which potential professionals will be working and living in, rather than just the subject content of each degree. It would be valid to ask, however, what is the added value for students/customers, if they have an education which aims to develop them as persons? The answer to this is a quite practical one: A rounded personality is more useful to employers, as they would probably prefer to employ individuals who can stand on their own two feet rather than people who need to need assistance all the time.

2.7 Conclusion

Although the issue of whole person education has been discussed for some time now, attempts to bring about a change in the perspective of the whole person, have led to a fragmentation of the individual. What higher education needs is an integration of personhood, a synthesis of the different parts of the individual to re-create the person, in other words to “move up from simple information and knowledge to wisdom, which gives our judgement discernment” (Archbishop Anastasios 15.5.14) (my translation) and “the ability to see the whole” (ibid).

The literature relating to whole person education refers continuously to the development of skills and learning, qualifications and competencies. However, these terms are not used in the narrow sense of having the capability to make something tangible and specific. Skill, as pointed out above, may be personal or social. What is more important, however, is the dilemma between the students having qualifications and the students being who they want to be, echoing Erich Fromm’s question, “to have or to be” (Fromm 1976). Do students need to have skills in various areas, or do they need, to be honest, truthful and hardworking, and so on. To set it more explicitly, besides the actions that a person is capable of, it is of paramount importance to have in mind the development of emotional/moral qualities which make up a person’s character.

The university is a safe space for the students to get to know things on a professional, but also on a personal level. It is also a safe space for experimentation. So, it makes sense that the university, beyond the advanced professional knowledge and skills, gives the students the opportunity to try out ideas and competences. It remains a challenge for universities, “to develop, in a balanced way, the scientific and economic dimensions of each person, together with the creative and spiritual dimensions” (Blasi 2006:407), to develop individuals who will have those unique qualities that will make the world a better place.

To sum up, as seen also in the diagram below, in this chapter I looked at the concept of the whole person from a systems theory perspective as proposed by Mobus and Kalton (2015) whereby all parts of the system work together. This systemic viewpoint refers to the person but also to the process of achieving the whole person. Factors influencing the education of the person need to work in a systemic way in order to achieve best results. I indicated a lack of a comprehensive definition of the concept of the whole person in the literature, with the closest being that of a good character as proposed by Lickona (1992), while Sherman (2014) talks about the fragmentation of the self. Next, I discussed the personal need of developing a whole person indicating the need for a balance as proposed by Blasi (2006) and the multiple intelligences proposed by Gardner (2011). The personal development is linked to the development of society (Danby in Dunne 1999), while a social need for the development of the whole person involves the development of skills needed for the workplace as discussed by Bennett 2000. In this context, universities are useful (Newman 2013) on the level of the individual in that it helps individuals progress professionally, and on the level of the state by providing a way to keep current in the global market, while Stoer and Magakhaes (2009) stress the importance of the responsible citizen.

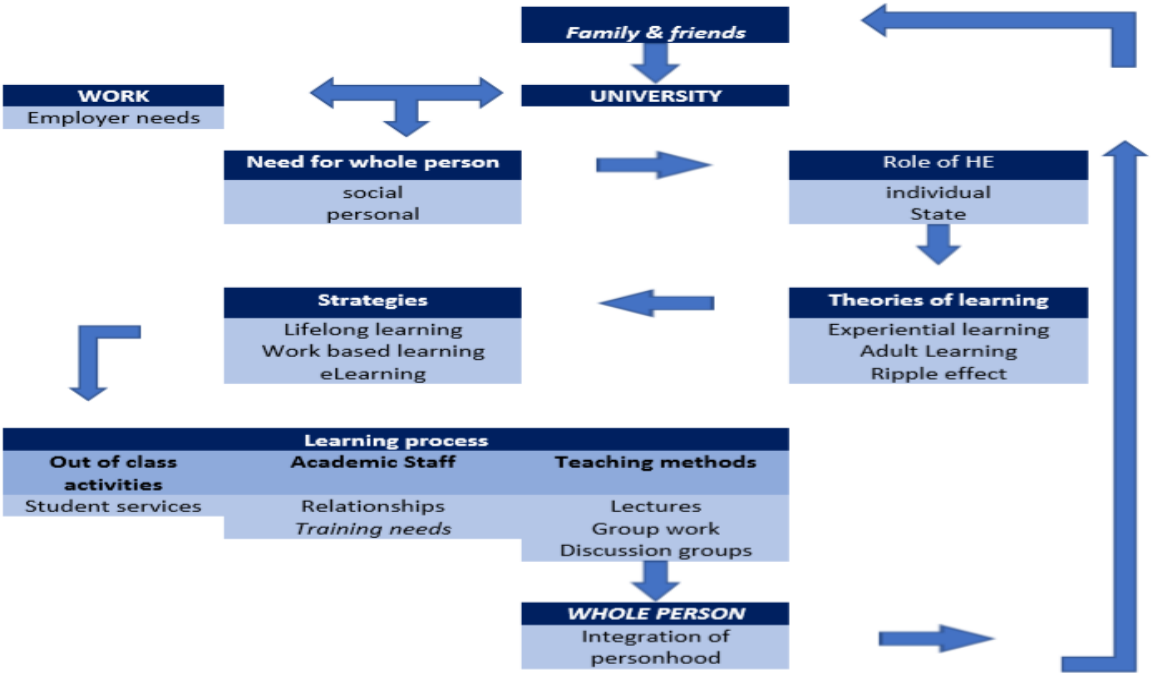
Further on I discussed theories of learning in the form of experiential learning as proposed by Aristotle and Dewey (Ord 2009), in conjunction with the adult learning theory as discussed by Knowles (2015) and the ripple effect as proposed by Race (2010), indicating the complex dynamics of the learning process.

Having looked at the learning theories, I propose learning strategies that could be used in combination, in order to promote whole person education, namely, lifelong learning, work-based learning and eLearning. Lifelong learning has been explained in terms of the formal, informal and nonformal education processes (as discussed by Knapper) that combine with the variety of context and duration to develop a variety of learning experiences. In the context of the non-formal learning I looked at work-based learning

which can develop students in ways that conventional education cannot. eLearning has also been discussed (Holmes & Garner 2006) as complementing conventional learning.

In the context of the informal learning process I looked at the importance of out of class activities organised by the student services as proposed by Buultjens and Robinson (2011), who offer support to the learning process within the university. The part played by the academic staff in the learning process has also been discussed, not only via their role in the learning activities in class but also via the relationships that academics develop with the students (Naidoo 2011) and more importantly, in the seldom discussed training needs of the academic staff themselves enabling them to carry out learning activities in the best possible way. Within the learning process I looked also at the different learning methods used by academics, such as lectures, group work and discussion groups (Curzon 2003) that could be used in combination for a better result. All the above, I argue, when they work together, lead to the integration of personhood, a concept much discussed but only in a general way without being defined.

Finally, I discuss the importance of the absence of the factor of family and friends in the literature as contributing to the development of the whole person, while the university seems to develop aspects that have to do with academic achievement and employment purposes, but exclude personal relationships in the private realm, a paradox in this context. The system, as seen in the diagram below, would not be working properly if some aspects of it were missing from the interrelationship and the interconnection of the parts.


Family & friends
UNIVERSITY
WORK
Employer needs
Need for whole person
social
personal
Role of HE
individual
State
Strategies
Lifelong learning
Work based learning
eLearning
Theories of learning
Experiential learning
Adult Learning
Ripple effect
Learning process
Out of class activities
Student services
Academic Staff
Relationships
Training needs
Teaching methods
Lectures
Group work
Discussion groups
WHOLE PERSON
Integration of personhood

Chapter 3

METHODOLOGY

Literature discussed in Chapter 2, has demonstrated that society in general and employers more specifically, need higher education institutions to assume an approach that will enable students to acquire skills and competencies to be able to do the job but at the same time to have those personal qualities that are needed both in the professional and in the personal sphere.

In this chapter, I concentrate on the research methods used and procedure followed in this study and discuss issues concerning research, such as validity, reliability and trustworthiness, sampling, coding and research ethics. The approach used in this study is that of a case study, mainly using semi-structured interviews which are supported by secondary methods of data collection such as official documents, the university website, newspaper articles, and observation, a process based on grounded theory.

Given the fact that the Institution, on its website states that it promotes “an atmosphere conducive to learning, social responsibility, and respect for the individual, providing a space for the positive, constructive development of its current and future students, faculty, and staff” (Anon 2018a) and that it “challenges and supports students in order to facilitate the development of their intellectual, emotional, recreational and career growth” (Anon 2018b), my main interest is to investigate the following three research questions:

a. How do students perceive the concept of the whole person and how does this perception influence its importance in their experience of a university course, their university and personal life?
b. How does the policy of the Institution (for the education of the whole person) influence the educational strategies used by faculty in the various courses?

c. How do different educational methods and pedagogical choices, contribute to the development of the whole person?

3.1 Overview of Research Design

I decided to approach the study as a case study of a university, using the grounding theory to carry out research, analyse and interpret data (Corbin and Strauss 1990). Rather than having interviews in a wider context for a general examination of students and academics views, I wanted to examine qualitative data using a case study approach, that would enable me to look at the perceptions and beliefs of students and academics of a specific institution in more detail and reach an "in-depth understanding" (Foreman and Winch 2010:38) of what these mean within the specific setting. By looking at the processes via a "holistic" (Johnson and Christensen 2017:424) lens, whole person education can be assessed in terms of the way and the extent it is realised in the Institution, while also enabling an understanding of the underlying processes.

Within the context of the case study, I decided to use mainly semi-structured, face-to-face interviews (of both students and academic staff) which allowed me to have a guiding list of questions to ask (therefore maintaining some 'control' over the process), but also have the flexibility to adjust accordingly, and enable me to have qualitative data on personal perceptions and beliefs, in what the students and the academic staff said in words, and also on behavioural data in the form of body language, tone of voice and so on. Since I was interested in understanding the processes within the Institution, and not in having a quantitative output, I chose this kind of interviews which "have the potential for unprompted respondent-led points and ideas to arise in the interview in addition to those included in the pre-designed interview schedule and for additional questions and probes to be added as and when necessary" (O'Loughlin and Fulton 2014:189). It is true that "most qualitative methodologies are deeply infused with individualistic conceptions and ideologies" (Gergen and Gergen in Denzin and Lincoln 2000:1041), yet the data I needed in this study were the views

and experiences and feelings of students, as well as views of academics; all these being data be best gathered via interviews.

Before designing and developing my research plan, I gathered and studied data derived from the Institution's website. I looked at the approach of the Institution in terms of education policies and strategies, its mission, courses offered and their course descriptions, and so on. I also gathered data from bibliographical sources on wider societal issues outlining the context in which the Institution operates, but also Government and other documents, regarding European Union and Government policies, official statistics, annual reports, and so on. Parallel to the above, any public information such as newspaper clippings depicting social discussion on higher education developments in Cyprus, were also considered. After collecting as much background data as was necessary, questions for interviews were drawn and tested on a pilot basis. Based on the pilot interviews, questions were adjusted to form the final set of questions.

3.1.1 Case and sample

The Institution was chosen for the study because it is a university that states on its website that it "challenges and supports students in order to facilitate the development of their intellectual, emotional, recreational and career growth" (Anon 2018b) and I decided that I wanted to investigate further how students experience such an approach, while also looking at the academics' perspective and juxtaposing it with learning strategies and teaching methods that promote such an approach. Having examined the way the Institution approaches education via its website and its prospectus, I wanted to know what the students themselves, the customers of this Institution, experience it and juxtapose it to the views of academics.

Since I had no personal connections to the specific university in the sense of either working for it or having been a student there or having any other connection to it prior to the research, I did not have any issues to consider in terms of bias. The Institution gave me access and was more than willing

to help me do the research for my thesis, by giving me access to all the departments I wanted to use for my interviews. In fact, the university staff (not only the academics, but also the secretaries etc) seemed genuinely friendly and helpful, that it gave me an indication as to the culture prevailing in the university. Beyond the answers I got from the interviews, it also felt, from the approach of the staff, that the institution *is* promoting a whole person education.

Had I decided to study in a similar way all the fee-paying universities in Cyprus, it would have made it perhaps a more interesting thesis, but time and resource limits forced me to focus on one university in a deeper analysis rather than studying more universities in a more general way. Doing what Stake calls “intrinsic case study” (in Denzin and Lincoln 2000:437) sometimes is more appropriate than a “collective case study” (Stake in Denzin and Lincoln 2000:437), and in this case, it was more appropriate to examine thoroughly, using qualitative methods, one university, rather than a collection of universities that would either have to be looked at in a more superficial way, or provide a much heavier volume than this study with the risk of not being analytic enough.

I decided to interview a total of 12 undergraduate students and 12 academics. Although this sample might seem a small sample to be representative of all the students and all academics in the Institution, my goal was to understand, as said earlier in this study, how students experience their university education and how academics approach the education process rather than have a numerical representation.

I wanted to interview students and academics who came from different disciplines and obtain views from within a variety of academic contexts, namely from the social sciences, arts, as well as from the more scientific and more practical courses. My aim in doing this was to identify and investigate if differences in the academic background might differentiate in the experiences of students but also in the views of the academic staff. Also, I wanted to interview students who were at different stages of their

degree, having in mind that first-year students might possibly have different expectations and different experiences on the matter, from students further on in their studies. In addition, I wanted to interview a balanced group of male and female students (50% each gender group), something that was not possible in the case of academic staff because of the gender distribution of academic staff. Although I did not target specific age groups, I was interested to know whether age was important in differentiation in the views of both students and academic staff, something that did seem to be important. As far as academics are concerned, I targeted interviewing people from four different Schools and at different levels of the academic hierarchy. Interviews were carried out from January 2016 until January 2018.

Since I decided to look at the specific Institution, the next step was to get access and ensure the cooperation of the management (Brooks et al 2014). I sent an email to the Director of Student Affairs of the University, explaining who I am and what my research is about, asking for permission to interview students from the University. She sent me the positive decision of the Vice Rector via email, and an English Language lecturer offered to give me some of his teaching time so that I could interview students attending his class. The class included students from various courses. We arranged for a convenient time, he introduced me to the students, and he asked on my behalf, for volunteers to participate in the research. I did feel a little concerned that they might feel obliged to come forward because their teacher said so. I sat in a nearby empty lecture room, and one by one, the students came to me for the interview. Every student was asked again for their voluntary involvement in the research, before I began asking questions, to make sure that they were doing it willingly and ensure an ethical approach to the study. Their consent was given also in writing. I was not able to interview enough students that day, so additional students were approached, using the snowball method (Estenber 2002).

The Director of Student Affairs was contacted again by email, to ensure access to academics. She sent me names and email addresses of four

Deans, while forwarding my request to them, so it was a matter of repeating my request to them and arrange for a place and time for the interviews. I contacted the four Deans, who in turn gave me names of corresponding Chairs and Coordinators in their Schools. During the process of interviewing the academics, a consent form was given to them, so that they agree to the interview before we begin the interview, even though they gave their consent prior to the interview when they agreed to meet for this purpose.

3.1.2 Interview process

I had written the questions both in Greek and English (I did the same with the consent forms), to use accordingly. As it turned out, nearly all my interviewees were Greek speakers, which made things easier with the analysis later, as it did not involve much translating of the interviews themselves.

I had to take care that the place for the interview was quiet enough (or not too loud) so that I could get the interviews recorded and provide for more time so that there was no rush to get it done. I allowed for half an hour for the actual interview, though most of the interviews lasted for about twenty minutes. I had to make sure that I arrived on time and was dressed in a smart casual attire that would indicate a professional attitude. It was also important to me and to take care that however, tired or stressed I was, I needed to have a smile on my face. Before starting the interviews, I prepared a briefcase just for this purpose, where I put enough copies of informed consent forms, enough personal information forms, the questions, additional sheets of paper, different kinds of pens, the digital recorder, and extra batteries. Before I met each interviewee, the briefcase was checked again to make sure everything was in top condition. As trivial as it might sound, accidents do happen to the best of researchers, so I wanted to minimise the risk of losing an interview.

On-site, and before each interview, I introduced myself to the interviewee, again, presented my research, and ensured that they were willing to

participate in the study, both verbally, and by asking them to sign the informed consent form for their participation, and the data protection agreement. I ensured that they were willing to participate and thanked them for their assistance. I wanted them to feel that the interview is important and that what they have to say is crucial, something that would make them feel more at ease and appreciated, enabling them to speak freely and share with me, their views and opinions and feelings. I informed each participant that I would be recording the interview for analysis purposes only and that the research was bound by the Processing of Personal Data (Protection of the Individual) Law of 2001 (Cyprus) and by the Ethical Guidelines for Educational Research from the British Educational Research Association (2004). Before the beginning of the interview, I asked students to fill in a separate form with some personal information so that I could indicate demographics of the students that took part in the interviews. I assured them that this for statistical purposes only and that I would protect their anonymity. This form included information such as the degree they studied for, what year they were in, as well as the age group of the participants. There were two age group choices, to tick the appropriate age group (18-30 and 31+), to enable me to analyse any differences in views between mature students and students who came straight from high school. Data included the distinction between Cypriot or non–Cypriot, since this would help analyse interviews regarding the social context that the Institution operates, its culture and the (family/ethnic) culture of students. In the case of the academics, I did not need to ask them for such details, as I could place them in context via the Institution website.

The semi-structured interview questions included mostly open questions so that elaboration was possible regarding how interviewees feel and whatever they think on the topic. Open-ended questions did help me be more flexible according to the way the interview was going, for clarifications, elaborations, and so on. By being more flexible, they allowed me to slightly vary the question in cases where the interviewee was finding difficulties in describing what they wanted to say, but it also helped build a more informal atmosphere. Having open-ended questions, however, meant that there was

the risk of the interview developing in ways that are not helpful for the study. Nonetheless, this was a risk I had to take, however alert and careful I was.

During the interviews themselves, I needed to be constantly alert, taking up all the points raised, encouraging respondents to share their thoughts and feelings and opinions, while at the same keeping a “safe distance” that would enable me to filter everything and be as neutral as possible.

Interviews were recorded on a digital recorder and later transcribed by me. At the end of each interview, I thanked them again for their participation in the research, and for giving some of their valuable time to help me with my research.

I interviewed a total of 12 students, six women and six men studying Computer Science, Computer Engineering, Information Systems, Speech Therapy, Music and Law. From the total of respondents, five of them were first-year students, three of them were second-year students, and four of them were fourth-year students, while two of them were mature students. In addition, I interviewed a total of 12 academics: four Deans, four Chairs and four Course Coordinators.

I was aware of the danger that the interviewees might say what they think I want to hear, so I was more vigilant in observing body language as well as the way they spoke, the tone of voice and so on, trying to get as much information as possible while being careful of my body language. I ensured that I was fully listening, and showed them that I was listening, showed that I was interested to hear what they were saying, being relaxed but also attentive, encouraging them to elaborate without putting pressure on them. Occasionally I needed to use probes, such as repeating what they had said to help them recover their thoughts and decide what they want to say next or saying things like “anything else?” and so on. These probes were quite useful in the cases of the younger students, especially the first-year students.

During the interviews, as I had trouble remembering the questions exactly, and in order not to miss something, I held my writing pad in front of me in a way that would allow me to keep eye contact with the interviewee and at the same time glance at the questions when I needed to. It was important to maintain the interview flowing so that I could get as much information as possible. In cases when, during the interview, the interviewee said something that I would like him/her to expand but did not want to interrupt at that point (so that s/he does not lose his/her line of thought) I scribbled very briefly on my pad, so that I could ask them to elaborate, at a later stage. At the end of each interview, I thanked the participants for their input and wished them well in their studies.

As it turned out, all interviewees were positive and wanted to help me in my research, which was much appreciated. What was striking, was the original body language of the students and the way they talked. Younger students seemed to feel as though they were going through exams, and they had to give the correct answers. So, every time, before I begin the interview, I felt a stronger need to make them feel more relaxed, stressing that there is no right or wrong answer and that they would answer as they thought fit.

After finishing each interview, I needed to do a transcription of the interviews, which I would then use in the analysis, so I needed to listen to the digital recorder while typing on the computer, again and again, until I was confident that the interviews were complete, and nothing was left out. I wanted to do a full transcription, as this would give me as much detail as possible when analysing it. While typing the first interviews, I began to see patterns and themes coming up, so when carrying out the next interviews, I had in mind what I was looking for already while searching for new meanings and relationships. Each interview needed to be seen in the context of the Institution, and I was aware all the time that I needed to place all data within the context and have in mind “the role of culture … in the creation of meaning” (Gibson and Brown 2009:111). To do justice to the interviewees, although after the first few interviews, I could sense where this was heading,

I could not dismiss some of the things they said as irrelevant, as every little detail is important.

During this process of transcribing and collecting data, I kept noting down things that were necessary for the research, but which were left unsaid during the interview, or issues talked about after the recorder was switched off. On transcribing the interviews, I kept notes of the matters discussed, and as information piled up, I began to mark patterns and themes and to code the data. During the following meetings, I had these topics in my mind and used them as guiding questions when I needed to prompt interviewees. Although this might seem like using different items, and they were indeed slightly different, from one to the other, it was necessary to do to ensure best results. After I had all interviews in a word document, I began to work on them more systematically, using colours, underlining, and bold letters, to create my patterns of themes and categories.

3.1.3 Data analysis - Coding

I chose to use the Grounded Theory as my analytical framework, as this gave me flexibility in the interpretation and analysis procedure and enabled me to build on my findings along the way. This enabled me to enrich my interviews and subsequently the data gathered from the interviews themselves but also gave me indications as to other sources of information that I could use to verify data collected (Roulston 2014).

Adopting a Grounded Theory analytic framework, I started analysing each interview after it was finished, and before the next one, since “analysis is necessary from the start because it is used to direct the next interview and observations” (Corbin and Strauss 1990:6). Issues raised in previous interviews were considered and incorporated into the next interviews. In this way, as soon as I detected a new aspect that I had not included in the previous interview, I did so in the next. While keeping the basic questions the same for all, I also used some secondary questions, accordingly. When I perceived something specific in one interview that was not discussed

before which and seemed to be important for the research, I asked for more clarification.

After all the interviews were finished and all of them transcribed, I revised the codes I had marked during the process, since “coding is a cyclical act” (Saldana 2009:8) and decided on the final codes that I would use to categorise the content into coherent ideas. I decided that I would use as codes, specific words and short phrases that were important in the context of the whole person education but also ones that the interviewees, seemed to give a symbolic “summative, salient, essence-capturing, and/or evocative attribute” (Saldana 2009:3). Codes, in the form of words or phrases, were then used to categorise ideas and themes. Codes, however, are not random words put into a pattern. The code is also “a prompt or trigger for written reflection on the deeper and complex meanings it evokes” (Saldana 2009:32) which gives meaning not only by its clear meaning but also by its underlying connotations.

These were initially divided into the categories of perceptions on the whole education concept, on whole person education experiences (intellectual development and personal and social skills), learning strategies and the link between the learning strategies and the learning process. In a second codification process, I divided each category into subgroups of characteristics, perceptions, and kinds of strategies. In some cases, characteristics would fit into more than one category, in which case I included them in the category that was closer to that feature. The coding was done using the original Greek texts of the interviews and later translated into English to be usable in the thesis. Great care was taken to give accurate translations of words into English so that the meaning was as close to the Greek as possible. I had to translate the output very carefully, as even the smallest difference in meaning could give different results.

I processed all the coding and analysis manually. While coding the interviews, categories were revised all the time, since every time I read the interviews, there was something new to note, and even when I thought I

finished, more things came up as necessary. Even at the stage of writing up the results, new patterns seemed to emerge.

As I finished with the categorisation, the most challenging task was to make sense of all the data and check whether they answered the research questions. As Saldana notes, “Coding is only the initial step toward an even more rigorous and evocative analysis and interpretation for a report” (ibid).

To do this, I had to keep myself detached from the content, to be objective, but also be able to see patterns and analyse. During this time, it was important that I had a critical attitude towards what I was doing. I needed to distinguish the extent of my views (thoughts or actions) influencing or guiding or shaping the research, continuously “confronting and often challenging your assumptions” (Mason 2002, p.5)” (op cit:33).

Analysing and writing up the results of this study proved to be the hardest in the process, as everything had to make sense, every detail addressed, while I had to stay focused and detached. All data from interviews were categorised in terms of the research questions in this study. At the same time, they were compared with data from other sources of information, such as the Institution’s website, and other official government and European documents, as well as general observation within the institution, carried out during my visits. All answers to the interviews were taken as sincere but at the same time filtered through the other sources of information, but also between the groups, to maintain the validity of data. For example, when students said that they did not engage in any extracurricular activities, I had to make sure that I cross-checked with the academic staff whether they promoted such activities, but also check the website to see what kind of activities there are. As research developed, data was seen to be consistent with the different sources of information, which ensured its validity.

On the practical side, the transcripts of interviews from all students and from all academics were gathered in two separate word files (one for each category of interviewees), and then, using colour, different issues raised by

interviewees were marked accordingly. Using the same colour for the same issue in all interviews of students, for instance, made it easier for me to pick up the relations between them. The same procedure was used for the transcripts of academics. The issues marked were answers to the research questions of this study, and they were in the form of single words or phrases. These terms were later transferred to a third word document in table form, where all of them, both for the students and the academics were shown, comparing the use of these issues by the two groups in terms of frequency but also in terms of number of interviewees, comparing and juxtaposing the experiences of students with the methods used by academics, finding relationships between the research questions.

3.1.4 Ethics

"Consideration of research ethics is a necessary part of the development and implementation of any research study" (Johnson and Christensen 2017:124), and this study could do no less. Approaching research in a responsible and ethical manner, involved being "honest and trustworthy" (op cit:131) from the very beginning of the research, in terms of the approach, the content, and the outcome of the research. Researching the Institution meant that I needed to gain consent for carrying out the research involving both academics and students. Therefore, I needed to follow protocol for gaining access, which included asking for permission from the right person, and inform that person exactly who I was, what I wanted to do, even submit the questions to be asked, from the very beginning. At this stage, I needed to get "informed consent" (ibid) from the Institution itself before I reach out to interviewees for their own consent, which I did via email and included the questions that would be asked in the interviews. Initially I asked for permission to interview students and later on I sent a second email asking for permission to interview academics. The consent of the institution was sent to me via email, and in the cases of the academics, I was given specific names to approach.

Further on, I needed to inform interested parties of the purpose of the study, and how I would go about carrying it out. I was aware of the dangers of any accidental misinforming of participants about any aspect of the research. I decided that it was important that everything was given in writing, to ensure consistent information went out to all involved. My initial contact with the Institution, and the letters inviting academics to participate in the research, as well as the letter of consent, stated: “the purpose of the study, so that individuals understand the nature of the research and its likely impact on them” (Creswell 2003:64). “Permission of individuals in authority” (op cit:66) was obtained after applying both verbally and in written form (Brooks et al 2014:80).

The study recognised “the right to participate voluntarily” (ibid), so interviewees were called to participate on a voluntary basis and the informed consent form was given to all interviewees to sign, informing them that I would ensure confidentiality and protect their anonymity by using pseudonyms in the study, and by not revealing personal information. Even though their coming to the interview itself might qualify as consent (Cleaver et al 2014), I was aware of the possibility that students might consent to participate in the context of “power relationships” (Brooks et al 2014:84) and trying to please the lecturer. I decided that I would verbally ensure their consent but also that it would be best to have their consent in writing (Appendix), as I had to keep in mind the danger of coming forward as indirect pressure from persons of authority in educational settings (Johnson and Christensen 2017). Each interviewee was also informed verbally of the procedure I would follow “so that individuals can reasonably expect what to anticipate in the research” (Brooks et al 2014:84). Students were informed from the very beginning that confidentiality would be respected, as interviewees in qualitative interviews might share more personal information than they intend to (Johnson and Christensen 2017:130). Interviewees were informed of the use of the recorder, before the interviews begin, ensuring their consent for that also.

Student interviewees were asked to give some demographics (course attended and year of study), and information was recorded on different forms than the informed consent form, to ensure that the demographics form could be independent of the research, and I made sure that they remained that way. Students were informed about the purpose of taking those details, namely that they were going to be used solely for analysis purposes and that I would protect their data. Regarding the academics, these demographic data was not necessary, as the data was already known to me before I meet them, via the Institution website, except the factor of age, which was not relevant in their case.

After the interviews, the recorded interviews were fully transcribed by me (Silverman 2005) rather than having them transcribed by someone else so that others would not have access to the material, and after transcribing the interviews, I erased the recordings. I saved the typed interviews on my personal computer where a password is used to protect them.

Throughout the process, I recognised the need to exercise “an ethical responsibility” (Brooks et at 2014:128) to ensure that “confidentiality has been maintained” (ibid) by using a pseudonym for each of the interviewees when writing up the results of the research, thus maintaining my promise to them of confidentiality (Foreman-Peck and Winch 2010). After each pseudonym, the letter “A” was used to determine academic staff, and the letter “S” to determine students. During the interviews but also during the analysis of the data, I needed to be alert to my own values and biases, my “own assumptions and preconceptions” (Foreman-Peck and Winch 2010:103) and ensure that I did not bring these into my “perceptions and interpretations” (ibid) skewing the data.

Regarding using documents and other information in respect to the Institution, these were Institution documents publicly available that did not need any clearance.

3.2. Research Methods

3.2.1. Rationale for using the case study approach

I decided that I would use a case study as a research approach since this approach I consider appropriate and useful to use in order to answer the research questions in this study. In general terms, a case study enables the investigator to examine events in their original setting and in their real day to day happening thus capturing the meanings of the situations as they occur, “to retain the holistic and meaningful characteristics of real-life events” (Yin 2009:4). The case study does not necessarily deal with every event, and every relationship within that capsule, “not everything about the case can be understood” (Stake 2000:439). In fact, not everything needs to be understood, but at the same time, “Local meanings are important” (op cit: 445). In this case, the meanings I want to explore are that of the concept of the whole person education as understood by students, as well as their experience of it, via the juxtaposition of the methods used by academics to promote such experiences, and the factors that influence their decisions. To get this kind of information, I used qualitative interviews so that students and academics could share with me as much information as possible. Carrying out qualitative interviews in the context of the case study, the context of the university approach to promote whole person education, and on-site, enables me to place into context the answers given and be able to analyse the specific case restricted in space and time. The case study encapsulates all the information needed to understand the processes and the relationships between the actors of the setting.

The case study also provided me with a specific setting with specific time and space “boundaries” (Silverman 2005:127), limiting as much as possible, outside interaction with the context and limiting influences on the data collected in time, allowing “only relevant variables” (Swanborn 2010:66) to “play a role” (op cit:67), thus “isolated from sources of error” (ibid).

3.2.2 Case Study as a research approach

A case study is an approach to the "study of a social phenomenon" (Swanborn 2010:13). It is a strategy, an approach, which is carried out within one specific social context in a specific time frame, and during which, a variety of research methods may be used. In fact, case study provides the researcher with an "ability to deal with a variety of evidence – documents, artefacts, interviews, and observations" (Yin 2009:11). Interviews, observations, documents and so on, all can co-exist in the same case study, complementing each other.

The case is studied in its "natural context" (Swanborn 2010:13) and focuses on looking at relationships, perceptions and behaviour, examining "operational links needing to be traced over time, rather than mere frequencies or incidence" (Yin 2009:9). These relationships might involve, for example, students between themselves, or relationships between students and the Institution, between students and lecturers, and so on. This approach helps to answer some of the "how" and "why" questions" (ibid) in scientific research, thoroughly and in depth. As it is narrow in scope, it can afford to examine social processes in much more detail, using different means to get to the "social reality" in a specific context. A case study, in other words, studies a specific context bound phenomenon, at its native place, during the specific period, and examines the relations between actors, interactions, perceptions, meanings, that they have about the phenomenon studied.

A case study provides "a detailed account and analysis of the characteristics and dynamics present" (Johnson and Christensen 2017:434). It is for this reason that it does "not simply aggregate over individual's various opinions or attitudes" (Swanborn 2010:26). Instead, it values each one of the participants' thoughts, feelings, opinions, and pays more attention to the interaction between the different views, perceptions, how they work together. To put it more simply, the objective of using a case study focuses on the understanding of the world that the actors experience, with all the

overt and covert issues, and “try to explain why they see it in this way” (ibid). I should emphasise that in a case study, the research studies not just the relationship of the actors with some other entity, but also a horizontal relationship of the actors between themselves. In other words, a case study is a means to “understand how the parts operate together in order to understand the system” (Johnson and Christensen 2017:434).

What distinguishes the case study approach is the kind of methods it uses and the depth or the detail of information and data collected. It is essential that there is focus on themes and concepts and theories, which enable the researcher to get significant and meaningful details and not just any information that comes along. This emphasis allows scrutiny and filter of the information to keep. It is often useful to do a general study of the organisation, to decide which aspect is of most interest, enabling the researcher to narrow down the choice of questions to ask, and who to ask, resulting in a more focused and more detailed and successful case study.

A case study is not a static procedure. Indeed, it involves a continuous processing of information within the context which changes continuously, and the researcher needs to be flexible. The data derived should be “transitory interpretations” (ibid) and not something that is definite and final. Because this is so, a case study needs to have specific time limits, enabling the researcher to remain focused and “disciplined” both regarding putting a closure, but also in avoiding the pitfall of personal biases. Because data (collected in a case study) is constantly modified, it is collected on the spot, and processed as the investigation progresses. At the same time, the researcher needs to be critical of the data to make the necessary adjustments to the process and to see beyond the verbal information s/he is collecting.

The case study approach has often been criticised as being biased, not representative, not scientific, more personal than general, and time-consuming (Yin 2009). It is, however, through such an approach that we often get insight into otherwise unapproachable contexts. The aim of the

researcher in a case study is to understand a case in depth, and in its context, enabling him/her to interpret processes, relationships and so on. Using case studies as a precedent when studying different social problems/issues, allows the researcher to handle cases in more detail and reach a greater understanding, and in effect, can lead to further research ideas. In this study, therefore, the aim is to understand how the Institution puts its policies into practice, via the experiences of their students.

The case study approach was used to understand this microcosm of a fee-paying Institution applying a philosophy of whole person education.

3.2.3 Interviews as a research method

Semi-structured interviews are the primary research method in this study, as they can provide all the detailed information needed to understand processes and relationships, without being limiting or too broad to be handled.

Interviews are a means by which a researcher is an active listener, constantly on his/her feet to respond accordingly to the interviewee's lead. "The process resembles a dance, in which one partner … must be carefully attuned to the other's movements" (Esterberg 2002:87). It is a two-way interaction, which aims to enable the verbal and bodily expression of feelings, emotions, observations, and so on. The aim, as in dance, is to produce something beautiful, soul touching, true, where the interviewee leads the interviewer into his/her soul. The interview becomes, what Holstein and Gubrium (1995) call, a "communicative performance" (Miller and Crabtree 1999:92), where interviewee and interviewer are involved in an "interpersonal drama" (ibid) that unfolds on the way to a journey of self-disclosure, "an interpersonal encounter" (Johnson and Christensen 2017:231).

A semi-structured interview aims to "explore a topic more openly and to allow interviewees to express their opinions and ideas in their own words"

(Esterberg 2002:87), which was my target from the beginning, rather than stick to predetermined questions that allow a “yes” or “no” answer. Using this kind of method, I had to use personal and social skills to the maximum, since it was of paramount importance that the interviewees felt safe to share their experiences and views and opinions. The interviewer needs to show constantly to the interviewee, that, what s/he has to say is important. S/he needs to encourage the interviewees to share “their experiences or behaviours, their opinions or values, their feelings, their factual knowledge, their sensory experiences, their personal background” (Esterberg 2002:95). When the researcher achieves this, s/he gains valuable insight into social situations that would otherwise remain dark and obscure.

Use of the semi-structured interview enables the interviewee to discuss more personal issues and express feelings and opinions that s/he might have never expressed otherwise and in this case, allows the researcher to understand “the social context of learning” (Tierney in Gubrium and Holstein 2001:455) at the Institution. A semi-structured interview is more like a conversation, but a guided conversation, or as Berg calls it “a conversation with a purpose” (Berg 2004:75). This conversation might include some issues that are not of relevance for the specific study, but mainly includes matters that point to a specific direction (social reality) and give what Flick calls “versions of reality” (Flick 2002:9).

Having face-to-face interviews limits the number of interviews. The purpose of such an approach, however, is not to get as many interviews as possible, but to understand as deeply as it is possible, beliefs and values which give indications of human behaviour, and to apply this understanding in similar situations and conditions. Such interviews do not make the research any less valid in its right or any less scientific, as it does not “assume that the characteristics of the subject are distributed in the population” (Kuzel in Crabtree and Miller 1999:34). In fact, in this kind of enquiry, it is not the *volume* of the information that is of interest, but, as Patton (1990:185) argues, the “information-richness of the cases selected and the observational/analytical capabilities of the researcher” (in Kuzel 1999:33).

There are no right or wrong research methods; there are, however, methods "appropriate to your research topic" argues Silverman (2005:112) and this is how I worked in this thesis. Having in mind that reality is not happening outside people, but that "reality is socially constructed, and it is what participants perceive it to be" (Creswell and Miller 2000:125), their accounts of such a reality is most important in this research. Since it is the reality of the students and the academics that are of interest to me in this thesis, I made a choice that is time-consuming but rewarding in many ways. One-to-one interviews along with the use of qualitative data was the most appropriate research method that would give me the experiences, but also the values of the students and of the academic staff.

An interviewer needs to be alert and conscious during an interview. S/he needs to build rapport with the interviewee (Fontana 2000), enabling the interviewee to be comfortable and talk about what matters to the interviewer (Charmaz 2001) but at the same time s/he needs to have the awareness of the possibility of getting too casual with the interviewee. It is important that the researcher achieves "a balance between hearing the participant's story and probing for processes" (Charmaz 2001:678), namely that, while exploring the interviewee's world, if s/he becomes too much involved in this world, s/he risks influencing the outcome (unless of course, the topic allows for intervention in the world studied). At the same time, according to Ann Oakley (1981) "interviewers must be willing to risk disclosing personal information and developing real relationships with their research participants" (Esterberg 2002:91). For an interviewee to be more open towards the interviewer, sometimes the interviewer needs to become more "human" in the eyes of the interviewee. Toma emphasises the importance of this when he says that,

> "good data for subjective researchers is the product of just these strong connections between researchers and subjects. These connections allow for the rich description of contexts and experiences that are the essence of good qualitative data. In

> short, what makes subjective data good is close involvement between researchers and subjects" (2000:177).

Nonetheless, I believe that we should not take this to mean that the researcher can be involved with them in any way that would jeopardise the research product or result in a biased output. We need to establish what Gergen and Gergen (2000:1039) call "productive forms of relationship" (Etherington 2004:226), by having just the right balance between "Involvement and Detachment" (Elias 1987:4) that would give useful data.

The topic that the researchers/scientists decide to research often relates very much to personal values/beliefs and so on, and to some degree (in the discovery stage of the research) "personal, cultural, moral or political values cannot be eliminated" (Root 1993:33). The fact that researchers decide to research a specific area/topic/situation often relates to their experiences past and present, their special interests. Later on, in the research, however, whatever feelings and experiences they have on the specific topic/area, they need to be set aside, and the outcome of the study should not "express any judgments of a moral or political character" (Christian 2000:136) on the part of the researcher. In other words, whatever the moral convictions or the political beliefs of the researcher, they have no place in the outcome of the research. Even though, "interviews are not neutral tools of data gathering but active interactions between two (or more) people leading to negotiated, contextually based results" (Fontana 2000:646), the researcher needs to stand back to be able to analyse and evaluate from a neutral point of view. Cole et al. argue that "no research can be free from the taint of the researchers' knowledge, understanding and assumptions, and neither can the reader consult the data except through their subjectivity" (2011:142), that up to a certain extent a research project cannot be completely value free. Even so, the information that the researcher receives, analyses and presents, needs to be handled with "critical reflective thinking" (Cole et al 2011:141).

Reality is often said to be subjective, and often interviews may be criticised as being biased (Creswell 2003:186). The aim of the qualitative methods of research themselves, however, is not to provide a measurable outcome where the experiences of people add up to a total that would apply to every, and any situation. Instead, the experiences of individuals as explored in the qualitative research become the stepping stones towards an understanding of social realities extended to similar space and time contexts. Reality cannot be the same even between the same people in the same framework, but changes over time and according to factors that the actors themselves do not have control over. Qualitative research methods, overall, offer indications and tendencies on what and how and why things are done in the way they are, and hence guide us into improving what needs to be improved.

Researchers are not interested in validating or not the experiences of the interviewees, whether they are right to perceive things that way or feel that way. They are interested in getting to know and understand the respondents' feelings and experiences to be able to improve practices. In this case, it was essential to know how students feel about the provision of education for the whole self by these university institutions, an understanding that can be taken back into the workplace to inform business practice" (Cole et al 2011: 147).

3.2.4 Validity and reliability

The rationale behind using different supplementary sources of information was to ensure that whatever results I would have from the research, were double/triple checked for validity (Swanborn 2010, Creswell 2003). This is important, as validity in qualitative research methods does not work in the same way as in the quantitative methods where a researcher can check validity. The "triangulation" (Creswell 2003:196) I decided to use, included information derived from the Institution's website, information regarding policies of the Institution, government and European policies, as well as information given by the participants themselves, was juxtaposed and

checked for validity and reliability. Each kind of information was juxtaposed to information from other sources of the same thematic, to find "convergence of results" (Johnson & Christensen 2017:298), thus "build a coherent justification" (ibid) for data collected.

Eventually, I was not interested in creating a research that would be valid for statistical purposes, but I wanted to "create and expand rich theoretical frameworks that should be useful in analysing similar cases" (Niederkofler 1991 in Swanborn 2010:66).

3.2.5 Replicability

A case study was selected, to acquire a specific and deeper knowledge and understanding of a specific context, as well as the processes and relationships within that context, which can serve as a point of reference and be replicable elsewhere. During the research I had to stick to my rules regarding methods and information analysis, ensuring that the same study could be carried out in the same way in a different context, and still have the same validity. I wanted to carry out the research in a way that would be possible to transfer understanding of this context into my professional context, even though it is completely different in character. Choosing to approach the study as a case study enables me to study in detail all the relationships that affect whole person education within this specific context, understanding that could be used in a different setting. The specific context does have a two-way relationship with the outcomes of interviews, and the relationship becomes unique but transferable. Had I used interviews in a more general context, I would understand in general terms students' views and academics' approaches, but I would not be able to link these together and in their context, in a meaningful or reliable and replicable way.

3.2.6. Trustworthiness

Developing further the argument of validity and reliability, the question arises whether such kind of study is trustworthy. On a general note, the

concept of trustworthiness has been developed as the equivalent of validity in quantitative research, that will ensure that qualitative research will be objective and neutral, and therefore trustworthy (Sinkovics et al 2008). Software programs such as N*Vivo, have been developed to be used in qualitative research, in the context of "grouping and linking of concepts" (Sinkovics et al 2008:694), as well as "building code-banks, master-lists and family trees" (ibid). Sinkovics et al (2008) argue that such software programs, beyond making coding easier and quicker, promote transparency and theory building.

Despite the development of software programs however, they might be argued to contribute to the "fragmentation of textual materials" (ibid) that researchers work on and may restrict creativity in research. In this study, where the case does not generate vast amount of data, and where the aim is not theory building, together with the very open and transparent procedures followed, software programs were not essential for data to be processed and analysed. In fact, because of the relatively small number of interviews, it was easier to code and analyse data without specialised software programs (a simple word document was used).

Instead, I have concentrated on writing a study the trustworthiness of which lies in its reference to time-specific and context-based reality understanding of social situations and social relationships, and all the meanings actors attribute to such situations and relationships. To use Lincoln and Guba's words, "all human behavior is time- and context-bound" (1986:17), and because of this, a case study may not produce "nomothetic knowledge" (ibid). Instead, inquiry produces "idiographic "working hypotheses" that relate to a given and specific context" (ibid). Trustworthiness, in this kind of research refers to the use of "multiple realities" (ibid) that the actors in this context express, and the way these realities interact with the realities expressed by the other actors in the same context.

The patterns and relationships of the constituents of a case are examined in order to understand how these interact in a holistic way, what meanings and values they ascribe to social processes and how they react as a result.

By using the various methods and the various sources of information, therefore, this study promotes a good understanding of how the holistic education works in this institution, giving an insight of how other institutions could be working and therefore enable further research in other institutions. Overall, the study is trustworthy in the sense that it is “grounded in the real-life situations” (Lincoln & Guba 1982:250) of a specific context.

3.2.7 Sampling

As I was not interested in generating statistics, the size of the sample should be large enough to study (but not too large that I could not manage) and it would have to be an appropriate sample “that can be used to meet the purpose of the research study and answer research questions” (Johnson and Christensen 2017:273).

From the beginning of my research, I had to define “a set of criteria” (op cit:272) that my sample should have, and given the nature of the study, these evolved around the multiplicity of disciplines, the year of study and gender of students. The criteria for academics evolved around a multiplicity of disciplines, and level of management.

While deciding on the sample, I needed also to work around “constraints” (op cit:273), mainly the fact that I wanted to carry out research within an educational institution, which meant I had to follow the rules of the Institution and the data of personal character law of Cyprus. As a result, I could not be given a list of names of students to build my sample from. The criteria, however, that I used for students, were that students were from different disciplines, that they were from different years, and that they were both male and female, preferably 50% from each gender. In the case of academics,

this was much easier since correspondence data is already posted on the institution's website.

To sum up, I have outlined in this chapter, the methodology used, both theoretically and practically, in the process of carrying out research for this study. Using a case study approach, semi-structured interviews were carried out, complementary methods were used, such as the Institution's website, written documents, newspaper clippings, national law and so on, to ensure validity and reliability of data. In the next chapter, I shall analyse the results of the interviews, outlining tendencies/patterns.

Chapter 4

ANALYSIS

In the previous chapter I outlined the Methodology used and now turn to the analysis of the interviews taken from the twelve students and the twelve academics. Student interviewees speak about their perception of whole education concept, as well as about their experiences on the learning strategies and methods used by academics. Having done that, I shall then examine the views of academics about the way the whole person approach of the Institution, affects the educational strategies and methods used in their courses.

4.1 Students' Perceptions of the whole person concept

Most of the students in the study, see the whole person as a "cultured" person (Chrystalla S[i]), a word they use to mean a person with "principles and ideals" (Marios S). Students overall, are aware of a distinction in the meaning of the term "educated person" used in Greek (as discussed elsewhere in this study) which differentiates Εκπαιδευμένος [ekpaedevmenos] from Μορφωμένος [morfomenos] even though both words in English translate into "educated". These students, therefore, use the word Καλλιεργημένος [kalliergimenos], which translates into English as cultured, refined. The cultured person comes across in the interviews, as a person whose education is wider and/or deeper than intellectual knowledge but needs to "have the essential knowledge" (John S). According to the students, a whole person is one who has developed any talents that person might have (Chrystala S), thus developing in a multifaceted and multi-levelled dimension, a spherical approach to the person. Even in the case of talents, these are not developed only from an intellectual point of view, "not only an educated mind but also his/her spirit, his/her soul" (Sophie S). In this sense, a whole person definition does not end with intellectual

development (which might be considered the acquiring of knowledge) but develops also the inner self, including the emotional inner self (Yiota S), which is affected by all kinds of factors, the core of the person, the soul. The fact that students refer to "the soul" is indicative of the depth and impact of such an education, but also links to the argument discussed elsewhere in section 2.2.1 where the heart is discussed as the centre of the person.

Students see the whole person also as a "proper person" (Marios S). The word they use in Greek is σωστός άνθρωπος [sostos anthropos] which means proper, whole, correct. In this context, they use it in all three meanings which are interrelated, whether in a personal setting or in a professional one.

Students also describe the whole person as a "good personality" (Marios) which they interpret as someone who is honest and respectful. Such kind of a person helps people without expecting something in return, but at the same time reciprocates goodness shown towards him/her, and "contributes to society" (ibid). A whole person is, according to the students in this study, someone who is also "conscientious" (Petros S) as well as "punctual and responsible" (ibid). The whole person is also one who "follows the rules" (Andrie S), and someone who is "doing what you are supposed to do" (Petros S), in one's professional and personal life. Overall, a whole person, is a "positive" (John S) person, who cooperates with other people and "has good manners" (Andrie S). The discussion of students about the good personality echoes the arguments made by Mortimore (2014) and Lickona (1992) in section 2.1 where they talk about the characteristics of the good person. This kind of person, according to students, is one who is "sociable" (Nikos S), thereby improving his/her social relationships, but is also "open-minded, open to people from other cultures" (Nikos S), an openness, that helps a person see things "from a different perspective" (ibid) which allows that person to grow.

Yiota S, takes another look at the meaning of the whole person, adding that a whole person "can go deeper at whatever s/he does. Not to see things

superficially", therefore enabling oneself to have a constant self-reflection, always improving oneself, while this self-improvement comes out of the person him/herself, because "the person him/herself is able to help his/her character" (Petros S). In the context of this self-improvement of the character, lies the ability of the whole person to "be able to research things on one's own without the help of a lecturer" (Christos S), giving indications as to the learner-centred, experiential learning methods they expect to find in their education, because, a whole person, according to the students is also one who has experiences (Nikos S). The whole person they argue has the motive and the ability to search for things in general and "get to know what is happening around him/her, perceive things the right way" (Petros S). The ability to find things for oneself and eventually be able to "judge for him/herself and to be able to support his/her opinion" (John S), enables one to stand up for oneself but also to be more effective in verbal communication, as a whole person is cultivated enough to "speak more eloquently" (Petros S), in other words, this is someone who has also developed soft skills, increasingly required by employers as discussed elsewhere in this study.

Overall, according to students, holistic education goes beyond the realm of knowledge acquisition (although this is important too) and involves a more personal and characterological sense of self development and a certain behavioural pattern which is translated in the kind of relationships one has with people around him/her either in the professional or the personal sphere. It is clear from the way students speak of the concept of the whole person, that their perceptions are in alignment with the literature defining such a concept; the concept is relevant to students and is not discipline based. At the same time, it creates a generic background for university degrees relevant to the workplace as well as their personal life. Looking more closely at the definitions that the students give to the whole person, it is clear that they seem to describe an almost ideal person who is seen only in positive terms, and who is perhaps impossible to become. What students stress however in their interviews, is that this person is one that is also in the

process of growing, and the ideal qualities that they describe are exactly that, namely ideals to aim for in the process of growing.

Students' definitions of what the whole person is, colours their perception of what they think the whole person education is, which I look at, next.

4.2 Influence of Students' perceptions of the whole person concept on their experience of university and personal life

Overall, students gave a general definition of what they think the whole person education is, namely that, this kind of education aims to "educate, transmit principles and ideals to students so that they go out into society as proper people, form a personality, a good personality, be learned, help people, contribute to society, be honest with integrity" (Marios S). Their perception of what a whole person is, becomes a filter that colours their experience of university life and what they expect the university to do for them.

The perceptions of the students on the learning process and the way they experience it in the framework of a whole person education seems to be an individual matter, depending a lot on the personality of the individual student and his/her personal circumstances. Constantinos S, for instance, makes it quite clear that "I do not have electives, I do not have extracurricular activities, I only want to receive the piece of paper, so that I can go out and do what I want to do". He sees the experience of the university as something that he is obliged to go through, rather than something that he wants to do, so he is not much interested in developing in any way. For Constantinos S, the university is only something that he needs to put up with until he gets what he wants. He does not engage nor think of anything other than his obligations to the university in terms of receiving a degree to show for in the workplace. What Constantinos S says, however, shows how he regards extracurricular activities and electives as important for a whole person education. The concept of the whole person does not seem to relate to him in any way: he wants to do what he wants. While he does not relate to holistic

education, and he wants to do only what he wants and not what others tell him, at the same time he does seem to expect others to tell him what to do, “they did not tell me to do it, so it did not do it”.

On a different note, students like Nikos S see the university experience as a context that enables one to get to know people from other different backgrounds that will help one see things from a different viewpoint, after he became friends with an Afro-American fellow student, with which he cooperated in group projects and got to know him better. Other students like Marios S, expect the Institution to enable him to develop as a personality.

The degree subjects the students are studying for, do not seem to make much of a difference to their perception of the concept, nor on their experience of whole person education. Students studying Computer Science, for example, seem to be aware of the need to develop as persons in the same way that students studying Speech Therapy did. They might not like it, but “whether I like it or not, I have to do these things” (Petros S), because they feel this will enable them to grow as well as to acquire the skills necessary in the workplace. A slight differentiation was apparent amongst students of positive sciences and more people-centred sciences, in regard to the extent of the awareness of the need for people-oriented skills, especially when they link it to what comes after graduation. Andrie S for example, who is studying speech therapy, talks about the need to know “how to behave to people around him/her, in his/her environment when s/he goes out into the world, and good manners” (Andrie S). Some of the students of positive sciences tended to be more focused on the task at hand, more practical, and although they do seem to recognise the need for cooperation and collaboration, even then, it was necessary for the task to be finished. Petros S, for example, adds that “cooperation might be important, but we also have a deadline. My lecturers and all lecturers set a deadline which I have to meet”. Meeting deadlines and being punctual is seen by students as one quality of the whole person. The important issue

here is that all disciplines seem to place importance on the development of personal qualities.

The factor that did seem to make a difference in student responses in relation to the experience of university life, in conjunction with the development of the whole person, was that of the year of study. Students who were further on in their studies, spoke of their university experience using a wider lens. Fourth-year students, for example, felt that practical sessions in their course, help them get ready for when they go out into the world of work. Indeed, they ask for more of it. Chrystalla S, for instance, who is a fourth-year student, points out that the Institution "should be giving us more practice time, rather than give us so much theory so that we can learn other things also from the outside world". This is in line with her idea of the concept of the whole person as she believes that a whole person is a cultured person, someone who is mature and tolerant of people and their "weaknesses", qualities that she feels she gains during her practise sessions. Sophie S also, sees that the practical sessions she has had during her studies have enabled her to see that "you do not help only the development of speech of a child or an adult, you also contribute to his/her psychological and physical health, and I feel privileged that I can help", reinforcing her ideal of the concept of the whole self as that of cultivating "the spirit, the soul".

First-year students, spoke of their educational experience through the lens of a process of developing, rather than connect it necessarily with the world of work, which is understandable to a certain extent, since they are only at the beginning of their studies. Christos S, for instance, talked about acquiring independent research skills, during his studies, whether this is course related or not, and develop the drive for independent research, so that he "can independently use the library and its resources, and successfully complete research independent of his lecturers". Christos S's idea of the concept of the whole person is one of self-development and growth, in a way that can be transferable to different kinds of settings, including that of work as one of the requirements of employers, as seen

elsewhere in this study. Although first-year students do not yet seem to focus on work-related skills, they, in fact, choose to focus on transferable skills and qualities. They do not in other words, seek to acquire pure knowledge that will be context specific, but see that assignments, for example, help them develop skills and competencies that will be useful in many ways in their lives. Even Constantinos S, who is very specific about what he wants from the Institution, recognises the need to gain experience other than that offered by the Institution, even if it is only useful to get a job.

Most of the students in the study put themselves in the context of future individual professional lives. Even friends, fellow students or family, are rarely talked about in the interviews. This might suggest that the professional development of the students is more important to them and that the development they see of the whole person, happens mainly in the professional area. Placing self-development within the work environment rather than both professional and personal life, indicates that the whole person development may not happen since some aspects of the self are not developing.

However, despite the individual preferences, some patterns evolved during the interviews regarding the experiences of students and these, besides acquiring knowledge, mainly evolved around acquiring skills (personal and social) that, according to students, will help them in their personal lives, but also will help them in their future professional and personal lives.

4.2.1 Benefits of having a whole person education

4.2.1.1 Acquiring knowledge

Students in the study, see whole person education as the means of acquiring knowledge, “a sum of knowledge” (Christos S) and “the essential knowledge” (John S). In other words, the knowledge that is the product of different aspects, coming from different sources and addressing different “aspects” of a person’s personality, all these coming together to complete

the picture of the person, who is whole because of this amalgam of knowledge. One kind of knowledge does not rule out the other, but rather they all combine to produce a total of knowledge, work "in synergy with one another" (Mobus and Kalton 2015:44), and in a systemic relationship, where each aspect comes into contact and in a relationship with the rest, to form the sum of knowledge, to become complete, a whole.

Students have been talking about knowledge, regarding their courses, whether obligatory or electives, where lecturers help them gain knowledge through the actual content of the syllabus, through the "transfer of information" (Helen S) but also through their own knowledge and "their own experiences" (ibid). The Institution is for them a forum for gaining knowledge that will help them in their future profession, but also in life in general. The fact that there are electives for students to choose from, does not seem however to make much of a difference as to what these students want to do, nor in terms of their perception of the development of the whole self. "I have to do these things" (Petros S).

Students also refer to extracurricular activities, which they see to be non-existent in their everyday lives, let alone in their university life. From the total of 12 students, only two of them said that they are involved in any extracurricular activity at the Institution, while one more is participating in extracurricular activities outside the Institution. Although students seem to be aware that there are extracurricular activities organised at the Institution, they do not seem to be particularly interested in joining, for the sake of it. Constantinos S for example, states quite clearly that "I do not have electives, nor extracurricular activities. I want to get the piece of paper [degree] and go out to do what I want to do". Helen S might be a little more active in her life, as she goes to the gym, but "as far as activities within the university are concerned, these are limited to the cases I have to see every day".

It can be deduced, from what students said in their interviews, and looking at the website of the Institution, that students do seem to separate the strictly academic (useful) part of university life, from the leisure (not useful) life of

the university. These students seem to be focused on their studies, and they do not see other activities as part of the learning process. Although the Institution has a very active “social” life with events and activities and so on, and even though academics encourage students to participate in extracurricular activities, it seems that there is a demarcation of these two spheres in students’ lives. This separation agrees with the point made in section 2.1 about the fragmentation of the self, which is a paradox, given that the attempt is to approach the development of the whole self.

4.2.1.2 Personal and Social Skills

Though important, the development of knowledge, it was mainly personal and social skills that were mentioned among the students as mostly representing the whole person.

4.2.1.2.1 Developing a Critical mind

A percentage of around 33% of the students, discussed the term whole person education, as the process of acquiring a critical mind, becoming more alert to what is happening around them, and being able to form their own (informed) opinions on things. John S pointed out that this kind of education is one that helps him as a student “to be able to judge for himself, and not to be directed like on TV where they say something and that is it, to have his opinion on things, and to be able to support it, to be positive, to believe what he says, to know why he has this view”. Each one of the students had quite strong opinions on the matter, insisting that higher education helps students become more alert to what is happening around them. Students must be able to make informed decisions and form opinions, not only on academic issues but also on current affairs and everyday life. In other words, it is seen that via the various academic activities, students are enabled to form their opinion, be in communication with others, but also to defend their views, while also respecting the view of others.

Students talk about discussions they have in class, about assignments they must complete in cooperation with others, while they need to cooperate with people who come from different backgrounds, and they get to exchange ideas and opinions. Exchanging ideas seems to increase the level of self-awareness of the students, regarding identity and what they believe. Students also speak of the development of the critical mind in the context of classes because they have discussions, but also in the context of the informal social interaction. It seems that the culture of the Institution, in the day-to-day interactions in class and informal settings, appears to some extent to encourage the exchange of ideas and flow of information, enabling students to develop their perception even though they do not seem to promote other aspects of the self.

4.2.1.2.2 Self-development

Following on from the development of a critical mind, the general response given by most students is that whole person education helped them know themselves better and behave and think in a different way than before. On the personal level, about one-third of students talked about the fact that studying at the Institution changed them as persons. Whole person education has helped them think in a different way and see things from a different perspective, do things differently. As Sophie S sums up, “you see things differently at 18 years of age before you begin your studies, and now that I am in the fourth year, I see things quite differently”. Apart from becoming different, one-third of all students talked also about getting better in various ways. For example, Petros S said that whole person education “makes me better at whatever I do”, while others talked about how it helped them to be more fluent in their speech and improved their social relationships. Marios S added that “I learn to cooperate with my colleagues, better”.

About 58% of the students talked about more practical ways that made their life different, with whole person education: they have learned to apply in their daily lives what they learned at the Institution, finding solutions to

everyday issues, as well as helping other people to solve problems of their own. Working on course modules themselves, working hard during classes, helps them develop problem-solving skills. As John S says, “it does not matter what degree you get. What is important is that kind of thinking that you develop”.

4.2.1.2.3 Relationships with others

Students have commented about the development of social skills that they see in themselves during the course of their study years: “you become more sociable and more able to work in a team, it helps me communicate more easily with other people” (Marios S). Nikos S who became best friends at university with an Afro-American student has even thought about the prospect of being “able to cooperate with people from other countries, other settings, not to be restricted by being able to work only in your country, to spread, do business with other people”.

Students feel that the group projects which are given by lecturers in various classes, as well as class discussions, enable them to develop sociability skills. Andrie S talks about becoming more able to cooperate with other people as part of a circular movement. Cooperating with others helps her become more confident, which itself leads to even better cooperation with others, increasing her confidence even more, and even her ability to claim and negotiate her rights at work. Christos S takes it a step further when he points at the importance of cooperation skills within the work environment where, “problems arise in the business, that need to be solved”. This is the context where students find they must “cooperate to find solutions to the problems because you cannot find solutions in books, so they have to combine information” (Christos S).

Students said that university education, within classes especially, has made them respectful towards other people, and by respect, they mean listening and respecting the opinions of others, regardless of whether these are students or lecturers. It is not just a way of thinking or a general attitude,

but it is also a matter of behaviour, the expression of respect via specific kind of conduct that the students do not define in more accurate terms. Students say that it is only at university that they had the chance of meeting people from different cultures, and that this is an opportunity to learn from these people, as well as for them to learn from the local culture.

4.2.1.2.4 Becoming a good person

A whole person, according to one-sixth of the students, is a good person, who helps others, a quality that has not been placed by students in the context of their personal lives, but mainly in their professional one too. Speech therapy students for example, in their interviews, have talked about helping people who come to them for speech therapy, because “I feel that I need to help someone, I feel that a person needs my help” (Yiota S), and so she feels good and proud of herself that she can help. What is seen in all of them, however, is the tendency to want to help others, “not for the sake of getting something in return but because I want to help” (Petros S). Good persons, however, according to respondents, are also people who know “how they should behave towards others, have good manners, follow the rules, cooperate with other people both at work and in their personal life” (Andrie S). They are the people who are courteous towards others, not because they are doing public relations, but because they feel deep down, that they should respect and appreciate other people, making them more cooperative both in the personal and the professional sphere.

An even more striking characteristic of a good person, according to Interviewees, is that s/he knows right from wrong, “contributes to society, and is honest” (Marios S). The university can make one a better person but can do so only if that person wants to become such a kind of person and works towards that goal. The development of this goodness they seem to explain via the practical sessions they have in the context of their degree, and where they face the real world of work. Being in the position of a professional, even if this is a trainee professional, seems to be helping them go out of themselves and reach out to others. Although they do not explicitly

say it, they imply that whole person education has made them better persons.

4.2.2 Factors influencing whole person education

4.2.2.1 Lecturers

As far as the learning process in class is concerned, students talked about the lecturers and the methods and approaches they use in class. In fact, 92% of the students had something to say about lecturers, although most of these are neither positive nor negative. Students argue that lecturers are not all the same and not all of them have their classes the same way.

A few students were positive about the lecturers they have for their course and commented on the way they conduct the class, about the group assignments and class discussions the lecturers give them, which help a lot in the development of interpersonal skills.

Andrie S refers to a specific lecturer who “transmitted so much enthusiasm and influenced you, he talked to you about other things outside the course, about things in life in general about politicians, about various things”. Other students, like Chrystalla S talks about lecturers who convey respect through example, “who first of all accept us as we are, and they do not want to change us, they only set the limits in class so that there is respect towards our fellow students and towards our lecturers”.

Students who were not positive towards the lecturers said they would like the lecturers to give more individual attention to students, helping them deal with personal as well as academic issues, an argument which fits the view that higher education should be providing whole person education, not offering pure knowledge in a mass production way.

One of the students was very negative towards the way lecturers do their job and negative towards their approach towards students:

> “The lecturer comes into the lecture theatre, s/he does not know the names of the students in his/her class. When you ask him/her something that you want to know, s/he might say that it is not in the syllabus, that s/he will not deal with that topic. These people come to work just for the paycheck, and rightly so because they need to feed their family, and that is it. They are bored with doing the same thing year after year. They come to work, do their job, and that is it” (Constantinos S).

At the same time, there is a somewhat sad tone regarding lecturers in that, “lecturers try to spoon-feed us a lot” (Christos S), instead of having more discussion in class, while Andrie S adds that “some lecturers do not give us so much to study, but others just come into the class, they might cover 2-3 lectures in one class, and they just talk, they do not give us the opportunity to participate”.

4.2.2.2 Student experiences on Learning Policies

Students talked more about the use of observation and practical sessions in work settings on their courses, as being beneficial, and asked that they have more practical work. In fact, 42% of the students referred to the need for more practical sessions (including more work-based practical sessions), within the course. They feel that the visits to professional settings they currently have are too short for them to get any real benefit.

Students also asked that the practice sessions in work settings, are not varied and realistic enough, concerning what happens in the outside world, thereby limiting the experience and skills gained. Andrie S, for instance, says that “we focus more on babies, they do not give us the opportunity to study what happens in adults, they do not place us in clinics, old people’s homes so that we can see.”

Chrystalla S was even more disappointed when she was placed in a school for work placement, but what she found was very different from what she expected to find:

> "We were placed for practice sessions in schools, but it was just for a few hours that we did observation, we had the opportunity to teach just two times; mostly our job was to write down things, which was bureaucratic work, so I did not feel that those lessons were the practical sessions I would have liked to have had" (Chrystalla S).

Sophie S, who is in her fourth year and has completed her work experience in the workplace, feels that the work experiences she has had make her "feel proud that I can be of help to people". Other students who are at the beginning of their studies but who did have some observation and work experience sessions, feel that this is helping them realise how the actual world of work really works. Helen S, who was doing her practical work-based sessions at the time when the interviews were carried out, feels excited to have her practise sessions, because "now I come into direct contact with the kind of work I want to do when I finish my degree".

Students have also referred to group projects as being useful to them because it helps them get to know other students and to improve their communication skills. Marios S adds that group projects "generally help you become more sociable and to work with a team spirit" which students seem to consider important. He adds that by doing group projects, "you listen to different opinions to your own, on different topics, you discuss; you might even change your mind on certain issues, and you discuss these issues also outside the Institution and you learn new things that you did not know before" (ibid). Nikos S adds that in a group project you get to know "people from different backgrounds which is helpful".

A further and more widely used learning tool, according to students in this study, are class discussions, which enable them to see things from a

different perspective, create a better understanding of the concepts discussed and understand the topic better, since students need “to be awake, to participate, to understand what is being discussed” (John S). Discussions seem to help them also to get to know other students, creating bonds between them. Having class discussions, they feel, enables them to build a positive relationship with lecturers also, who can share their own experiences, and which in turn gives students “incentive to work towards better grades” (Xenia S).

Students have also talked about lectures in a very “taken for granted manner”, in a way that demonstrates that lectures are the expected mean of delivery. However, students make a distinction between lecturers and how lectures are delivered. There are those who “used just books and simply conveyed information” (Helen S), or “just talk, and they do not give us the opportunity to participate” (Andrie S). Andrie S adds that “they give you so much data during lectures, and at the same stage, you get tired, bored”. There are also those lecturers who “tried in every lecture, without books and such things, through their own notes, to transmit things in as simple a way as possible, and through their own experiences” (Helen S).

Although students have mentioned extracurricular activities, with a very small minority saying that they participate in such activities, three students linked such activities with learning in some way. Nikos S talked about the need for the Institution to have more group activities, like “football championship. Football is a team sport; it promotes cooperation” (Nikos S). Petros S compared his need to study for a module (and attend lectures for it) more than once a week), to being similar to his need for going to the gym more than once a week. He feels that he needs to keep working on his studies on a constant basis, in the same way that he keeps fit physically, by continuously working on his body. Even Constantinos S, who was very negative about the university experience (“I have my own activities”) recognised the need to have experiences beyond getting a degree, so that one can have a better employment status later on and said that “you can

have experience within the university with activities, depending on and related to your degree subject area".

4.3 The influence of whole person education approach of the Institution, on educational strategies and methods used by academics

4.3.1 European Guidelines

Some academics stressed the importance of requirements set by European Directives but also by National Laws and Regulations, especially concerning Quality Assurance as required by the Law passed in Cyprus in 2015, that "limit" the extent to which they can be creative. They argue that it is not up to them to decide to include issues such as whole person education, but it is up to the Quality Assurance Agency which sets the standards in Higher Education in the context of the Bologna Process and the European Guidelines on Quality in Higher Education. Yiannis A argues that having a whole person education "is a little political" since it depends on European guidelines. He continues to talk about "they" without referring to specific people, have demands, and "they want ECTS and the education hours with Credits and all, they decide now, and they draw the education policy" (ibid). The same academic takes the position that academics have their hands tied because "They do not let us decide on how many hours of education we should have on any topics, so we cannot have other subjects that would lead to holistic education. We have red lines drawn from the EU, to be used in the programmes" (ibid), while he adds that "I would like us to have more choice" (Yiannis A).

Elena A argues along the same lines, when she adds that "if I decide on something and a supervisory body says what is this nonsense that you have written, they do not have anything to do with learning outcomes, and you spend teaching time on something that we do not approve, you can see that there will be issues". Elena argues that,

> "The State must come and determine education and determine those targets; that it is perfectly clear because they are going to come and say that you spend teaching time on things that they do not consider important because they create a lot of issues. Things have changed nowadays, and they are now very strict. They tell you how to do everything, so you are forced to do everything according to their demands because you are afraid" (ibid).

In effect, what the academics in this Institution are saying is that, "anything that is not tangible as a learning outcome because it cannot be examined in a test or an interview is too difficult to prove" (Pavlos A), therefore cannot be presented to the Ministry as part of the course.

Academics like Michael A, for instance, have also discussed the limitations as to their flexibility on teaching policies and teaching strategies, saying that the Ministry of Education in Cyprus has specific requirements in relation to the courses taught. He specifically indicates that "all our lecturers are obliged to teach the specific material, cover a specific syllabus" because courses go through different bodies before they are approved. Each new course needs to be approved by "our departments, our schools, the Board, and the Senate" (Michael A) before it is "deposited with the Ministry of Education" (ibid), "so there is a structured thematology expected to be covered in every class." (Michael A).

It is interesting how some academics have an attitude that mirrors that of some of the students, namely that someone else is responsible for what happens, rather than take up responsibility for what is their own part of the responsibility. I am not talking here about some limitations that indeed might be set by someone else, like the Ministry of Education in this case, but a mindset where people see limitations rather than open opportunities, closed doors rather than open windows. Streamlining of programmes of study does have the positive and the negative effects on previous procedures, but it does not necessarily mean that programmes of study should be "person

less". According to these academics, whole person education is not applied in their courses and indeed saw it as a new concept.

4.3.2 Teaching policies and learning methods

Academics in this study, refer to their approach to students, as one which considers individual students as persons who have different kinds of issues to deal with. Resultantly, these academics try to support students both academically and "as individuals, psychologically and emotionally" (Tassos A), while they "try to be" as flexible as we can with the programme" (ibid). Approaching students as personalities and looking at each one according to their individual needs, seems to be important in the whole person approach. On the same note, Tassos A, continues saying that "we have students working at different speeds, coming from different backgrounds and who have different needs", which itself creates the need to create a learning environment using different kinds of learning approaches. The different styles of learning are also considered when designing learning opportunities. Tassos A points out that because of these different learning styles "one needs to see the written text to read, another one needs to watch a video, another one likes the workshop and learns only within the workshop" (Tassos A). The point made by Tassos A is interesting since higher education literature overall does not discuss learning styles to a large extent, maybe assuming this topic is covered already by the general literature on education. The difference in learning styles, however, according to Tassos A, does exist in higher education, and this is one of the limitations perhaps that higher education institutions might have.

Having said that, academics recognise the need to "equip university students with such a knowledge that is not a simple dry theoretical knowledge, but also with examples and maybe, if needed, with experiential activities" (Costas A). Michael A points out that "we use various approaches. I would not enforce specific educational methods, so long as we cover our obligations". Elena A adds an interesting point when she says that learning "happens automatically", and that not all members of the staff can use

experiential methods, and they are not obliged to use them either. According to Elena A, “some lecturers do it well, some do not do it so well because we are not educators, we are scientists”.

I was surprised to learn from academics when they were discussing the procedures and limitations imposed by the Quality Assurance Agency, that the academic process is left to chance. It was interesting to note that experiential methods, which are a large part of the whole person education process, are left to the discretion of the lecturers, who might or not know how to create learning experiences and stimulate a learning environment. Indeed, it is interesting to note how a higher education institution which promotes the development of the person, is also promoting the idea that academics are not educators; the institution does not seem to have an agreed policy on the way education should be carried out, and it is left to the devices of academics as individuals if they are going to use the necessary “tools” to achieve that aim. If a lecturer can do the job or not (as an educator) does not seem to be of concern.

Having said that, however, Pavlos A stresses the importance of academics’ development and the effect this has on the learning process. He talks about “a series of seminars and workshops that our faculty may choose to attend, some are obligatory, others they may choose”. Development of faculty, according to Pavlos A “contributes to the quality of teaching profile” and “surely is mirrored in the way s/he teaches” and in effect, staff development leads to “holistic education” (Pavlos A). So, in effect, the institution is working indirectly towards developing the person, but it feels that either it takes for granted that the academics will work accordingly, or that it “hopes” that they will do their job, directed by the principle of developing the person. Pavlos does point out that having a teaching qualification for higher education is rare, so the department uses staff development to compensate, which might or might not actually work.

The most prominent teaching method used by the academics of the Institution is the “weekly lectures with the material given by the lecturer and

the lecture notes given by the lecturer, and PowerPoint presentations given by the lecturer" (Tassos A). Academics in their interviews seem to support the use of lectures in a mode of teacher-learner rather than the mode of enabler/facilitator–learner when they talk about teaching rather than learning. Lectures are seen by the academics as the main mode to deliver the courses but acknowledging the need to enrich learning by a combination of methods, they speak of different ways they use to offer a more positive learning experience to students. Elena A, for example, talks about how she uses "examples, discussion, case studies" in a way to make learning more productive and successful in the context of classes.

Alongside lectures, and in conjunction with lectures, academics refer to workshops that are used in the courses. These workshops "include workshop exercises, handbooks given by the lecturer, presentations given by the students, presentations given by the lecturer … lab reports" (Tassos A), and at the end of every workshop "there is the submission of workshop exercises, so they can study a topic deeper, and they are assessed on their understanding in each workshop exercise" (ibid).

Workshops are used in this case as "experiential practise of knowledge" (Dimitris A), to ascertain knowledge imparted by the theoretical part of the course. In other cases, workshops are offered as a context to carry out experiments that will enable students to have a more realistic learning experience, as well as simulations (Dimitris A) that can provide a safe recreation of a situation in the context of experimentation of students in their classes. Stelios A talks about "development exercises, for example case studies" by which he encourages students "to do things that do not necessarily have to do with the class they are attending, like reading newspapers, keep an eye on what is happening in the world, I give them examples taken from current affairs" (ibid). The creation of a learning environment by Stelios A seem to contradict what earlier academics said about how they approach the learning process. Stelios does not refer to regulations and guidelines and restrictions; he is focused on creating a

positive learning process and enriches it by bringing the outside world into it.

With the previous methods used being mainly more teacher-centred, lecturers, and consequently the Institution, provide more student-centred approaches in the form of assignments, initially for assessment purposes, since “quite a few of our subjects have assignments which have a percentage of the assessment from 10 to 20%” (Tassos A). However, they use assignments also because “it helps independent autonomous learning” (ibid). By using assignments in the courses, the Institution gives the opportunity to students to carry out their own research and find answers to questions for themselves rather than being given the answers, and in this process, one of the sources of knowledge (in their quest for knowledge in writing up assignments), is the library. As Tassos A points out, “there are the books in the library that they can buy or borrow, and that is where the material is mostly located”. However, these assignments vary in character, often given as “group projects, development projects, where persons must cooperate, develop leadership skills, communication skills, things that are not developed just via teaching. I think learning has a lot to do with experience and the character of development, so I try to apply it” (Stelios A). Again, academics seem to contradict themselves, having in mind what they said earlier about regulations and learning outcomes that can be measured, and so on, whereas here academics say that they promote the development of soft skills (that are part of the whole person education) via projects.

Research skills are promoted also by academics such as Dimitris who stresses the importance of keeping up to date with bibliography and staying in touch with one’s subject area specialisation. Developing research skills during one’s studies is important he says, because “if during your studies you have not received the right stimuli, you have not learned to write up a research project, you have not learned to refer to bibliography … it will be difficult to develop these skills later, and you might find that your profession has moved on and left you behind” (Dimitris A).

Michael A talks about how they “create problems in different forms” for the students to work and overcome. During a course “we place obstacles, artificial obstacles by which students will acquire different kinds of skills, but essentially that of problem-solving” (ibid). Other lecturers like Costas A, for instance, in the context of Business classes spoke about using practical examples within the learning process. He talks about giving the opportunity to students, to “set up their own Start Up, a new business”.

In addition to the above learning methods, the Institution, via its academics, makes sure that “visits to professional settings” (Dimitris A) are arranged, where the students may “talk to professionals who work there” (Dimitris A), thus acquiring an inside view of what the profession is like, what the difficulties are and so on, in an attempt to prepare the students for the profession they have chosen to study. In addition to this and with the same purpose in mind, Dimitris A adds, Schools “bring professionals to the university where they talk to students for various professions”. These professionals explain to students “what they need to have to work as for example an editor” (Marina A). Costas A adds that the visits of professionals are not just informative, but “we bring them (students and professionals) into contact”, enabling the students to establish connections with the professional world, via which they are “helped develop their CV in such a way that it is attractive for employers so that they can find a job” (Costas A).

An important part of the learning process within a course is the work-based learning in the form of observation but also in the form of an internship. Tassos A talks about “work-based learning where they go out in the workplace for a semester, they get to make their connections, have a look at the terms of work, check whether they like that kind of work, and what kind of work they like, face everyday problems” and “in the seventh semester, they have to complete 200 working hours at a workplace” (ibid). Chris A adds that “70% of education is practical experience. It has workshops and then it has a two year of clinical practice”. The length and nature of the work experience depend on the course, so, for instance, work

experience for speech therapy is of different length and nature than that of Dentistry or Business.

Talking to professionals and having internships, helps students acquire a realistic picture of the workplace so that their expectations are adjusted accordingly, since “a lot of students get a degree and they think that they will get a job as highly paid manager” (Stelios A).

Finally, the use of the Electronic platform, the Blackboard, and “sometimes hybrid courses” (Tassos A) enables students to get a varied learning experience, especially when it refers to internet related skills like “how to do blogs, vlogs, how to write small articles, so they have the potential to be tested in a wide variety of writing styles, and they have the opportunity to be tested in teaching” (Marina A). Dimitris A adds the use of technology in the form of applications and in the form of simulation programmes, where students are given the opportunity to try out situations and solutions in virtual form before they can do so in real terms in the workplace.

Academics in this study have demonstrated different approaches and different strategies and learning methods used in the different programmes of study. My case study research (findings and methods used) suggest that there is no uniform approach of the Institution on how programmes of study are to be delivered, it appears that even within Schools, there is no uniform approach on how programmes of study are to be delivered and that each academic is left to his/her own devices, provided they attend professional development days. Academic freedom is, of course, respected, but I wonder whether a university can promote any policy if it does not have a uniform approach on the matter. In this case, it seems to depend more on the personality and the personal interests and skills of each lecturer than on the policy and strategy of the Institution as a whole.

4.3.3 Interpersonal relations with students

Different approaches also appear to exist concerning interpersonal relations of academics and students. Some academics in this study stressed that having good interpersonal relations within the Institution is important in achieving the best results. Stelios A points out for instance, that the "interpersonal relationship of students and faculty, students between themselves, on a personal level" are important in developing the person, but also that "it has to do with how academics deal with their classes "(Stelios A). Elena A says that the good result of her students is that the students are made to feel important, feeling "that s/he a friend with the academics" (Elena A) who give him/her quality learning. Most of the academics did not mention interpersonal relations at all, let alone to give them importance, but, because learning was mostly seen as a teacher centred process, it is of no surprise that interpersonal relations might not be regarded as important in achieving good results. The question arises, whether universities should consider adopting a policy and drawing strategies on creating good relationships between academic staff and students, as a way to promote learning.

4.3.4 Extracurricular activities

Academics like Andreas A, for instance, talked about the importance of students' involvement in extracurricular activities. His School encourages students to participate in such activities, and though it is not part of the official assessment process, such involvement, according to Andreas A, is taken into consideration during the general assessment of students. Participation in extracurricular activities is deemed necessary as "they contribute to the improvement of society" (Andreas A).

4.4 Conclusion

I have analysed the findings from interviews with 12 students coming from the Institution, from various disciplines, and at different stages in their

education, regarding their perception of the concept of the whole person in relation to their higher education and the importance this has in their everyday lives. They have talked about the whole person is a good person who is mature and helps others in their need, but s/he is also someone who is respectful of others, polite, and keeps the social rules/rules demanded by society.

I have also analysed the findings from interviews from 12 academics who have administrative duties, four Deans, four Chairs and four Course Coordinators, in relation to the educational strategies they use to materialise the policy of the university to offer a holistic education and support the Institution when it states that it “challenges and supports students in order to facilitate the development of their intellectual, emotional, recreational and career growth” (Anon 2018b). Interviews of academic staff have shown that there is no uniform strategy on the application of whole person education nor on specific learning methods to be used, for that matter.

In the next chapter, I shall discuss students’ perception of the concept of the whole person, issues of goodness and cultural setting as well as self-development, then examine their experiences in the institution and look at the views given in terms of academic strategies/methods used.

Chapter 5

DISCUSSION

> "we need a dream or vision … and then we must allow people to experiment with that vision …"
> (Altbach et al. 2010; Spanier 2010; Chris Atensen and Eyring 2011 quoted in Dailey-Herbert and Dennis 2015:3)

Following on from Chapter 4 where I analyse the findings from the interviews of the students and academic staff in conjunction with content found on the Institution's website, I am now going to discuss issues that arise in relation to the findings in this study and answer the research questions as set at the beginning of this study.

5.1 Students' perceptions of the concept of the whole person

Let me first examine the way students perceive the concept of the whole person, who was, in general terms, in agreement with the relevant literature (Dunne 1999; Irwin and Fine 1995; Lickona 1992; McGettrick 1995; Mortimore 2014; White 2008; Wiredu 2007), but who also gave some of their own definitions. The common ground between literature and the students in this study is the idea that a whole person is a good person, and they have given indications as to what this might mean. They talked about helping individuals who have problems, indicating that they would be helping people within their future profession. Such a tendency was apparent amongst students studying speech therapy, for example, one of whom stated that "you do not only help a child or a grown person to develop their speech, but you also help that person's psychological health and physical health" (Sophie S). Students studying computer science, on the other hand,

considered helping others as part of being a good person but did not link it with the type of job they will be doing. Students have given the same interpretation that transcends the religious meaning of being a good person and have given it the meaning of being kind towards others in an active way, and their views come down to the very simple interpretation, that “a kind person is…a person who does good things to other people” (Einhorn 2010:49). Goodness, according to students, is defined according to actions towards others. If being whole is dependent on one’s relationship with other people, which is what students seem to say, then would it be best for the institution to promote the whole person only within a more “social” approach, and not as an individual development? Would the notion of goodness and therefore wholeness, being social, vary according to the culture one finds him/herself?

The issue of goodness, however, though not religious, has the element of morality in terms of determining what is good and what is not good. If goodness is seen as existing only in relation to others, is morality also social? The literature on the matter (Blasi 2006, Einhorn 2010, Evers 1998, Hastead and Taylor 2000, Lickona 1992, McGettrick 1995, Mortimore 2014), proposes that education should address moral issues and that the student graduating from university, should also have moral values. It might be reasonable however, to ask ‘what is moral’? Moreover, who decides what is moral? And how does someone become moral? If examined from a religious point of view, then people who are not religious might see it as irrelevant to them. At the same time if it is approached talks from a humanistic point of view, then other groups of people might feel alienated. Is the issue of morals an “absolute truth” (Ferre 1970:2) or is it a cultural issue taking place within a “cultural setting” (Bruner 1996:4) and drawing on from specific “cultural resources” (ibid). (Bruner 1996)? These are questions that the literature on whole person education does not address.

Even if a definition is agreed upon on what is good and moral, the question remains on how a university would (should it decide to do so) be able to develop goodness in its students and develop them into whole persons.

What kind of strategies and learning methods would a university apply to achieve such goodness? Relative to the issue of goodness is also that of development of the soul as argued by students. If students then see it as something that the university already does, what and how does it develop the soul of students?

The students in the study have talked about the whole person being a "cultured" person (Chrystalla S) as an umbrella term which they use to mean many different things, one of which is the development of talents. This is an issue that does not seem to appear in higher education literature. The closest term that is being discussed in such literature, is that of skills, which is not really the same. Culture in another context might refer to the artistic development of a person who is appreciative of anything beautiful. Nonetheless, in this context, students speak of the opportunities that the institution gives to students to develop whatever talents they have, mainly via the academic programmes of study. Talent, in this case, means the "professional" talents, as students refer specifically to professionally oriented talents, but it does not mean that more general talents are not developed also. Professional skills have been discussed in section 2.2.2 as requirements by the employers, but it seems that here, when students are discussing the term cultured, they talk about it more with a sense of the idea of personal development'.

Students talked about the whole person being a "proper person" (Marios S), in the sense that this person follows the rules and does what s/he is supposed to do. S/he is also someone who is "punctual and responsible" (Petros S) and "conscientious" (ibid). These are qualities that employers seem to prefer (Bennett 2000), where soft skills are considered even more important than the actual knowledge of the degree subject. Academics in their interviews have also talked about the development of skills, soft skills (Dimitris A) that these students will need in their professional lives. These kinds of skills are sometimes taken for granted and may be taken to be characterological, permanent parts of the DNA of someone, but are they? How much is it the responsibility of the university to develop these in

students, and how can higher education do it? Is it possible for a university to make someone conscientious for instance?

It might be more useful to see the concept of the whole person within a culturally defined frame, inside a cultural setting linking ideas to the local norms, values and social structures, to bring out the meanings these definitions have for them. In other words, since according to the students, being good is directly linked to one's relationship with others, what does "being a good person" mean or imply, in the Cypriot context for example, as opposed to any other social context? What does "being a good person" mean for the Afro American student mentioned in the interviews (Nikos S), as opposed to his Greek Cypriot friend?

5.2 Experiences of the whole person

Moving on to answer the second part of the first research question, namely how important this perception is and how it influences their experience of a university course, and their university and personal life; I classified information into two categories, namely, intellectual development, and personal and social skills. No student mentioned anything about society or the world in general, however, the student interviewees were very much focused on common expressions and experiences (or lack of experiences) of the whole person.

5.2.1 Benefits

5.2.1.1 Intellectual development

Student interviewees' perception of the concept of the whole person seems to be important and colours their experience of university life and their personal life in terms of intellectual development. Students referred to acquiring knowledge, "a total of knowledge" (Christos S). They seem to have an idea of what knowledge might be useful regarding getting a job perhaps, and each student rated usefulness differently. Students seem to rate high

the intellectual development they experience in the institution because it helps them (John S). The issue of acquiring knowledge is the first issue discussed also by lecturers (Tassos A). How can usefulness be measured, however? Students and academics see it in relation to getting a job. The challenge is to acquire knowledge that does not become obsolete in a globalised world, where knowledge changes continuously (Dale and Robertson 2009). Employers are not necessarily interested in employing people who know specific subject matter since the jobs do not necessarily involve the material employees learned at university (Keeling and Hersh 2012). In the context of developments in the international milieu, "formal occupational qualifications and experience become less relevant than generic competences" (SEC (2008) 3058/2:16) in terms of "an individual's competitiveness in the labour market" (ibid). Employers seem to look for relevant background, but not necessarily the actual subject matter that one studied. The fact that students tend to see useful knowledge as their target is a point to be addressed by higher education institutions, directly linked to adult learning (Knowles 1984).

Is learning the same as studying? What would be the ideal proportion of studying in the conventional/traditional way and learning in an unconventional way? Should there be a distinction between the traditional and unconventional way of learning? Shouldn't any learning be considered one and the same, especially after the passing of European policies and decisions on lifelong learning and the recognition of lifelong learning? If extracurricular activities like sports, for instance, were perceived by students as useful, would students in this study be more interested in participating in them? How would a university promote such activities as part of the whole person education?

5.2.1.2 Personal and social skills

The second category in the experiences of whole person education, referred to personal and social skills, meaning developing a critical mind, self-development, becoming respectful towards others, and finally, a good

person. They stress the importance of developing a critical mind in both their personal and their professional lives, regardless of the area of specialisation. In the context of the meaning they give the term, it involves acquiring the skill to look beyond the surface and beyond appearances, as a frame of mind and a state of mind. Developing critical skills was one of the more accurate information on the Institution's website.

Self-development seems to be quite important for the students in the interviews. The idea of self-development is also understood by students in a more general way and was determined in the case study research to mean different things to them. The general first response was that they feel they are different now than they were before starting their course. It may be surmised that this feeling is a valid one since the interviewees are themselves now students and the findings of the interviews conducted in the case study indicated the student interviewees perceive themselves as grown-ups who engage in something they chose to, which would normally form the basis of their future profession. Bearing in mind these circumstances, it would thus be more of a surprise if the student interviewees did not feel different. However, in certain cases, age seems to be the determinant factor, as illustrated/exemplified by the comment one student interviewee made when she said, "I am different now from when I was 18" (Yiota S). Two years after 18, do make a difference in someone. It is not clear, however, if changes came about because of the university. More specific were the responses that indicated they were different because they got to know their potential. More importantly, student interviewees feel they learned to find solutions in their everyday lives, by transferring abilities acquired in the university context. These skills include cooperation with others and handling stress, as well as helping people solve problems of their own, which requires such skills in intelligence, and being able to adapt to the environment, all vital in the workplace.

Very few students said that they were involved in extracurricular activities in or outside the Institution, even though there are opportunities for many and different kinds of extracurricular activities at the Institution. So, it is not a

matter of not having choices for such activities. There are activities organised by the Institution, a lot of them are organised thematically, for instance, the Literature Department organises a literary event, the Art Department organises an art event and so on. The non-participation of students in extracurricular activities does not necessarily mean that whole person education cannot be realised without them. If these kinds of activities are not used to achieve the development of students, then the Institution would need to incorporate such activities in the learning environment that students will be able to develop in all kinds of ways. What seems to be lacking here, is a coherence, a relationship between all kinds of activities that would all be part of the policy for holistic education and all of them would be linked in a systematic way, to ensure maximum benefit for the students. Activities should not have to be imposed on students but would enable them to acquire a wider vision of what learning is.

The Institution, therefore, needs to connect the two areas of university life (classes and extracurricular activities) if it wants students to take a whole person education seriously. Although the Institution had established the Self-Development Program (sic), which is bringing the academic and the non-academic together, no respondent mentioned it, indicating that communication may need to be developed. Nikos S did make a connection between the purely academic and the more recreational parts when he talked about his suggestion of the Institution organising football championships to promote cooperation, which demonstrates that students do know what they want. It is interesting to note how the Self-Development Program (sic) that existed last year, is no longer posted on the Institution's website. This might mean a strategic shift in focus of the Institution or that there was not enough interest. If it stopped due to lack of interest for participation, it might mean that it was not incorporated enough in the programmes of study.

What the students said is in line with the theoretical discussion in Chapter 2 where it is argued that universities become the centres for growth and development of individuals, as they now know their potential, they get more

organised and so on. Also, in their relations with others, they are more respectful, and polite. The fact that they feel that they are different is an expression of the same theoretical argument because the university has, and is, helping them grow.

5.2.2 Learning Experiences

Beyond the definitions and descriptions on the issue of the whole person education, students were very clear as to whether different learning approaches, were, or not, useful to them in this process. From the start, students described their experiences, mainly about their lecturers and their approaches. Students noted that not all lecturers are the same. However, they talked about lecturers as personalities, in what manner each one is different in how they approached students individually or as part of the class. Students also talked about lecturers as professionals, using different ways to transmit their knowledge/skills/experience to students, and this is what I consider important at this stage, namely the reactions of students to the various teaching methods used, and whether students felt these to be effective or not.

Talking about lectures, some students pointed out that their lecturers are not helpful enough, and that being on the receiving end of lectures was a waste of time where “some lecturers just talk, they do not give us the opportunity to participate” (Andrie S). Some lecturers use “just books and the only thing they did, was pass on information” (Helen S), not even combine it with enough exercises “so that we can understand what we are doing” (Andrie S). Other students felt positive about lectures when lecturers, “using their own notes, their own experiences, tried to deliver material in as simple a way as possible” (Helen), or when the lecturer “comes into the class, tells a joke, he does it deliberately to make you more fluent, and it is very good” (John). Not all comments were negative, but this depended on the use of the lecture. In cases where the lecture was not a monologue, but a context where students could actively participate, students were more positive.

The conclusion from these comments made by student interviewees in the case study Institution is that lectures can be misused, and when they are, they are not very helpful, or at least they are not so helpful as other learning methods. The questions raised by students are coherent with the bibliography on the matter, where lectures are the subject of discussion (Brown and Race 2002). Lectures have quite a few benefits to offer if they are used appropriately, and maybe when used in conjunction with other learning methods, they can be a valuable tool. The traditional benefit of a lecture (for the Institution) is to give information and cover the syllabus in a cost-effective manner. The way a lecture is delivered, however, and the purpose it is intended for, makes all the difference from a pedagogical point of view, and from the point of view of students. Discussion on lectures, which was identified from case study interviews to be the predominant teaching method, seemed to vary in the way it was used and received by students and to the extent that it was effective. Like students in this case study, students in other research projects have similar experiences (ibid). Nonetheless, academic institutions seem to persist in using the lecture as the main method for teaching (rather than learning), yet do not seem to have guidelines for its use, nor relevant training for that matter. Academics say that they are concerned about the demands made of them by the Quality Assurance Agency, yet the Agency does not have demands as to what teaching methods should be used. It is a matter of using appropriate methods to promote the specific learning objectives.

Students seem to prefer more interactive learning processes, and they want more individual support, indicating a student-centred approach. They focus on the here and now, but they also need to know what they will be able to remember after they graduate. It is interesting how the mood of students changes when they talk about other learning methods the academics use. For example, Marios S points out that “lecturers give us group projects, as well as individual projects, there is a discussion, it helps”. Nikos S, when talking about cooperation, adds that “it will help when the lecturer gives us some group projects”. Group work, whether in class or not, has been noted

to serve learning purposes but also interpersonal ones. In terms of learning, group work and group projects, enable discussion between the members and between the group and the lecturer/supporter. Discussion enables the clearing of points that are not so clearly understood and enables forming ideas and beliefs. At the same time, it enables group members to work on their communication skills, especially when they need to present their project to the rest of their fellow students at which time, they need to present themselves with confidence (Race 2010).

In the case study interviews, student interviewees talked about their lecturers some with positive comments, others with negative comments. The crucial aspect of lecturers is that they are the people that students come into contact daily since the Institution is some impersonal entity which does not have a face, and with which they cannot form a personal relationship. Lecturers who care about their subject, and their students seem to inspire their students in many ways, including creating an even greater love for the degree subject, but also love for learning and self-improvement (Brown and Race 2002) and these were the lecturers who were commented on positively. The opposite is true for lecturers who gave the opposite impression, for example, it was said that some lecturers “do not know the names of the students in the class” (Constantinos S). What is important here, is the fact that the personal relationship with the “educator(s)” is significant in that it communicates not only words that may or may not have any meanings attached to them, but an unexplained sense of relationship that goes beyond the classroom and projects into his / her very being. What appears to be important about lecturers, is the relationship these have with their students, an issue which has been noted in the literature (Naidoo 2011) as being a factor towards student success. The fact that students talked about lecturers who are available to them, in a positive way, demonstrates the need of the students generally, to be able to form positive personal relationships. Students also talked about the learning process, as a teacher-centred lecture-based process, rather than student-centred.

In this case study, students spoke about how they want the lecturers to be more available, closer to their students; they wanted them to be more interested in their students as human beings with their individual characteristics. The way students talk here seems to be the opposite of the idea of the consumer of education where education is seen a "thing" to purchase, although consumerism involves "response to *things* rather than *people*" (Ewen 2000:189). This is not so; rather, they seem to complement each other, since, together with the desire for more personal relations, the students have at the same time, the attitude of a client, who knows what s/he wants, and s/he claims it. They do not claim things, in this case, but personal relationships which of course, are not for sale. I must stress, however, that consumerism is not just about buying things or services, but indeed, "consumer culture is understood as an economy of signs, used by individuals and groups to communicate messages about social position and worth" (Field 1996:139). It is, therefore, not so much what one buys that is important for its intrinsic value, but what this thing or service one buys, means, in the social context that the buying (or the demonstration that something has been purchased) takes place. In this case, society in Cyprus values higher education for what it is (or for what it can result in) but more importantly, for what it represents. Characteristics that are common to whole person education and consumer culture may lead to the misconception that they are the one and the same. Characteristics such as the "demand for individual self-development…to improve qualifications…thriving market for activities which offer individuals the opportunity to acquire a new understanding of and control over themselves, their body and /or their mind" (Field 1996:140), can create the illusion that education is cultivating the self.

Students argue that while at university, they learn to abide not only by the rules of the Institution but also by the rules of their future profession and learning how they should behave in their future profession seems to influence them in the way they behave within the Institution (Andrie S). Indeed, they appear to internalise these professional codes of conduct, while still being at university. The fact that the Institution is so powerful in affecting their behaviour might initially give the impression of a whole person

education, but what it does, is the opposite. By developing “professional” values over personal ones, it leads to the extreme development of one aspect of the individual at the expense of others.

As far as the learning process is concerned, students referred to practical work as being very helpful, something which is also indicated in the literature (Boud and Solomon 2001, Harvey 1998). Practical work is carried out in two ways: practical work in or out of the classroom in the context of a specific course (such as a workshop), and, work experience carried out within another institution (such as a school or an old people’s home) for purposes of the course. Concerns were expressed not only about the duration of the work experience but also about the actual work that they are asked to do (Chrystalla S), while on the work experience. Students said that the work experience was too short, that they did not have the opportunity to have a variety of contexts to choose from (Andrie S), and that the work they were given to do while on the work experience was not very useful. These concerns are issues discussed in the literature (Harvey 1998), where all three concerns are issues to consider when planning to implement work experience in a university.

It was interesting how E-learning was not part of the experience of the students in their courses. The fact that, students who live in “the technologically saturated world of the 21st century” (Ted McCain 2007:15) in Kivunja 2014:86) do not link whole person education, nor education for that matter, with E-learning, which the Institution supports. The paradox might indicate a restricted use of E-learning on the part of the Institution itself, let alone to work on whole person education. If it does so, it does not do it in a way that students perceive it as such. The Institution has announced hybrid learning, and yet these students do not seem to talk about it. Maybe it is so much taken for granted that they do not think about it.

The important measuring stick for choosing learning methods to reach out to students in a more successful way, is “fitness for purpose” (Brown and

Race 2002:86), namely the use of such learning strategies and methods that will serve the scheduled learning outcome

5.3 Educational strategies used by Academics

Let me now turn to the second research question of this study, namely the way the approach of the Institution (for the education of the whole person) influences the educational strategies used by lecturers in the various courses.

Academics stressed the fact that they are being assessed in terms of what they include in the programmes of study, which is true of course; unless there is an outline of the content of a programme and its learning outcomes, a programme will not be certified, and it is unlawful to run, according to Cyprus Laws 136(I)/2015 to 47 (I)/2016. However, the role of the Quality Assurance Agency is to ensure the quality of higher education, whatever the subjects included in the programmes. It is difficult to visualise how an agency ensuring the quality of programmes of study, would object to a university offering as electives, for instance, courses that are totally different to the main course of study, since (as posted on the Institution website) this happens for some of the programmes offered by the Institution already. The Cyprus Agency of Quality Assurance and Accreditation in Higher Education does not demand that academic institutions use specific learning methods rather than others (2018). The academics' inability, therefore, to consider either modifying the content of a programme of study to include more general electives (thereby promote holistic education) or change the mode of delivery, does not seem to be based on the Quality Assurance Agency requirements. I need to note here, that according to Cyprus Law, a programme of study is assured before it runs, and then it must be re-evaluated after three years. During the three years, the institution can evaluate internally a program, and consider improvements that it will include in the next application for certification.

The issue that seems to be a little disturbing for me, is the fact that the Institution does not have a uniform strategy or policy that regulates the delivery of programmes of study, and that it takes for granted that its staff is qualified and ready to deliver. It appears that if the official learning outcomes are met, it does not matter how they do it (Elena A). This, however, is not fair on the lecturers themselves, especially if they are new to the job, nor to the students who might not be getting the best service; and in the end it is not fair for the Institution itself as it does not give as much and as high-quality education as it could have. I do not mean that the Institution should be controlling the learning process, but that it should be guiding, at least at the department level.

Having professional training of staff is a good way to ensure that the academic staff maintain their own curiosity for learning, keeping a vibrant learning community which in turn maintains a high level of education in the whole organisation (Pavlos A). I would like to point out, however, that, like students, lecturers need to feel that the training is useful to them in some way as proposed by the adult learning theory by Knowles. In the same way that students need to feel the need a certain kind of new learning, lecturers need to be able to express the same need, otherwise, there is the danger of attending training, but making no use of it in their everyday work. The literature on the whole person does not refer to academics themselves as people undergoing training. Staff development is highly absent from literature on educational strategies and techniques although it is as important because it is part of a cycle of learning. In fact, as discussed elsewhere in this study, lecturers become a kind of mentors to students, and if a mentor is a constant learner him/herself, this might easily brush off onto the students themselves.

Academics who are experienced in higher education, and certain departments, do have organised activities that complement lectures and workshops and other activities, such as work placement and guest speakers from professional settings, ensuring that students get to know people in the industry before they graduate, making it easier for them to get a job later.

The benefits of work-based learning have already been discussed in section 2.6.2, so here I am only going to stress the difference in the attitude of students who have work-based learning, as opposed to those who have not, namely, the difference in the confidence and the development of different kinds of soft skills. Even more theoretical subjects may benefit from including work-based learning in their programmes of study.

Considering students' comments on the learning methods, as well as the comments made by academics on the same issue, I would propose the use of complex learning methods for each of the programmes of study in order to ensure not only that each student is given the opportunity to achieve the best they can academically, but also to enable them to develop as much in whatever way they can, so that when they graduate, they will have reached their optimum point of development in every way, and be ready for the world of work, the world of family and the world of friends. The fact that some academics do seem to acknowledge the different learning styles, is important in realising such an approach throughout the Institution. It is important to note that the use of different learning methods is so much more successful than the use of one, as discussed in chapter two, by addressing different learning styles and satisfying different parts of the self.

Taking responsibility for one's own learning and taking responsibility for giving the best possible learning opportunities to students has been identified as vital in the context of adult education as discussed in section 2.5.1. Despite this, it seems that somehow, both students and (some of) the academics, have echoed the "Peter Pan generation" (Hernandez et al. 2009:8) syndrome of not being willing to grow up and take responsibility.

The case study has also examined the possibility of developing the person using different learning approaches that would form a uniform coherent approach, each complementing the other, and simultaneously addressing different parts of the person, ensuring smooth development. From a systemic point of view, it is not up to the lecturers to achieve a whole person education, but it is up to the institution. The system of the person needs

another system (that of the institution) to enable it to work smoothly. The Institution needs to draw up a strategy encompassing all areas of the institution that deal with any aspect of students' life in the university from day one, but it also might need to rethink the learning objectives that are drawn for each of the courses offered in all Schools. If I take on Elena A's remark that "we are educators", then the answer may be to include educators in the teams drawing up a course, to ensure a fuller understanding of the learning process.

The Institution in this case study has incorporated free electives in degrees, with a specific percentage of the courses covered towards a degree, which might be regarded as one way to promote the whole person education. For instance, what would be the electives offered for students of psychology, that would complement to their whole person education? Or, to music for example, when the whole degree consists only of music and education? For this reason, any activity within higher education must answer the question "in what degree does the learning contribute to a person's completeness?" (Van der Zee 1996:169).

It remains a challenge for modern societies to educate people who will not only cater for the working needs of economies, but also of persons who have those special personal qualities that make the world a better place, where, to use Blasi's words "there is a wise and wide use of knowledge … to develop, in a balanced way, the scientific and economic dimensions in each person, together with the creative and spiritual dimensions" (Blasi 2006:407). After all, students should be forming their sense of purpose which would give them "real passion and desire" (Colby and Sullivan 2009:26) to contribute to the good of society at large.

It is of paramount importance that social conditions are taken into consideration when planning education policy. At this point in social development, social conditions seem to have reached a point where,

> "Neither the compiling of information nor the bulk of knowledge are enough. We continue to look for a meaning of life…We need to ascend from simple information to knowledge, to wisdom, which will give discernment to our judgement…. Wisdom is not the same as intelligence or being a polymath. It is the product of a wider inner spiritual maturity, a wider complex of intelligence, experience and knowledge, spiritual clarity and kindness" (Anastasios 15/5/14 my translation from the Greek text).

5.4 How do different educational methods and pedagogical choices, contribute to the development of the whole person?

Let me turn now to the third research question in this study, namely the way that different educational methods and pedagogical choices contribute to the development of the whole person.

Students in this study gave their own suggestions, regarding the improvement of whole person education in the Institution: the first suggestion involves the organisation of seminars (Sophie S) that would take place at convenient times because they feel that seminars provide them with something that classes do not. The Institution does, in fact, organise seminars on various topics, from time to time, often with public invitations, yet these students either have too much studying to do, so they do not have time for anything else, or they do not see the benefit of such activities in their education. For certain degrees, and in the context of encouraging whole person education as discussed elsewhere in this study, the Institution has incorporated the attendance of seminars in the course outline, and in other degrees, the attendance of extracurricular activities is taken into consideration during the assessment.

A creative institution and its creative university staff can find ways to promote the learning of individuals and personalities. Leaving the responsibility of learning on the shoulders of the lecturers, may not be such an effective way of promoting the education of future citizens. Instead, the

Institution needs to find practical ways that it can promote whole person education and in order to do this, it needs to involve all: not only the academic staff but all staff, the students, the community it serves, the industry. All interested parties, all stakeholders, need to agree on what is required, and all need to have responsibility for the output. The first step, however, is to decide, what is required for students to be able to do by the end of their degree, but also, *who* to be able to be. Yapp says that "we are blurring the boundaries between organisations and sectors of society and the economy" (2000:64), and quite rightly so, since, in a globalised world, where spatial boundaries have collapsed, social actors cannot afford any longer to be segregated.

Literature on the topic (Mobus and Kalton 2015), as well as responses of the students in this study, lead to the conclusion that it is not possible to concentrate on one aspect of the person, ignoring the rest, since one aspect of a person is dependent or related to the rest.

From this point of view, whole person education is that education which involves all "parts" of an individual. Indeed, in line with the systems theory used in this study, the intellectual part can only work *within* the person, and *in relation* to the other parts of the person. Accordingly, applying this theory to whole person education, whole person education itself may be determined as that kind of education that addresses all parts simultaneously, where every part is integrally related to the rest. The interrelationship of the components means that development of each one is as important as the development of the rest, as each has their role to play in the functioning of the system; any unilateral development of one component without the corresponding development of the rest will impair the functioning of the system.

In the same way, the parts of the person can only exist and can only be understood and develop, as characteristics of the person and in relation to one another and the person itself. Although it is important to analyse the individual segments of the whole (the intellectual, emotional, and so on),

development of any single one on its own, is problematic, with “critical limitations and frequent shortcomings” (ibid). At the same time as the person being a system in him/herself, s/he is also “part” of a broader system. In this case, the person is a “part” of higher education institutions, but also of the local society and the broader system of the global community.

Within this systemic relationship of the individuals with the whole, personal values and societal values, and the external expressions of those values, altogether relate to each other in a balanced and functional way. Being whole within a specific social context does not mean that the person loses his/her autonomy. In fact, in everyday life, these are interdependent. Their relationship only becomes problematic “In educational institutions and formal courses” (Heron in Illeris 2009:144) where, according to Heron, they can develop “in relative isolation from each other” (ibid), so there is the possibility that they do not develop evenly. In fact, as Petrou (2016) indicates, the fact that universities have Schools specialised in specific disciplines, that knowledge is divided into disciplines “housed” in Schools, this arrangement itself provides partial knowledge. This segregation of knowledge into separate Schools might make whole person education within higher education institutions impossible.

The implication of the view of the whole person, on the teaching methods, as seen in the study, is the multi-method approach, involving all the university, and a commitment to adopting a holistic approach to teaching methods, where the institution, at the level of the Schools or the Department, will have a more decisive role in determining the best teaching methods for achieving an all-round development of the person.

Let me, for discussion purposes, assume that a whole person is always good. It does not mean that all a whole person “includes” is goodness. A whole person is also someone who knows oneself, knows his/her strengths and weaknesses, knows one’s place in the system. Such knowledge puts everything into perspective enabling one to see the solutions to problems and the opportunities that lie ahead. Knowing oneself helps one to

distinguish the good from the bad and be able to appreciate each person, and each incident, as s/he learns to put things in their right place. A whole person is one that has reached such a stage of self-knowledge that s/he can exercise discernment, since discernment "distinguishes, chooses, judges what is right and most useful in each case, which is the best answer to the issue raised, what is the solution to the problem that arises" (Moisis 2012:12 my translation). So, in this context, having internal value qualities, expressing them outwardly in relation to oneself and to others, will enable oneself to become a complete person if they are supported by self-knowledge to a degree that one can make informed decisions and exercise discernment.

5.5. Idealistic or Realistic?

The notion of a holistic education as discussed in this study, seems to be at odds within the western "knowledge economy" (Naidoo & Jamieson 2005:2) which puts "pressures on universities to commodify teaching and learning and 'sell' it in the international educational marketplace" (ibid). Indeed, as stressed earlier in this study, the notion behind deciding to carry out this study within a fee-paying institution (rather than a state-funded institution), was to identify how this profit-making institution has managed to establish holistic education, within the context of "the 'marketisation' of public higher education and the rise of research and development for commercial purposes" (op cit 3).

In the context of setting the institutional target of measuring "according to narrow financial criteria such as the number of student customers captured and the degree of financial surplus created" (op cit 4) and where "the lecturer becomes the commodity 'producer' and the student becomes the commodity 'consumer'" (ibid), the question arises whether holistic education is after all, irrelevant, to say the least, to the learning process. This study has shown through the student interviews and through previous research, that holistic education is what students and employers want. The challenge remains therefore in the way that holistic education will be incorporated in

the learning process within the quality assurance guidelines and be able to serve the interests of the consumerist society as discussed by Naidoo and Jamieson (2005). In fact, production and consumption in education are not at all separate from holistic education, since consumerist culture may exist whatever the outcome of education. That which is important to note is the modification of the learning outcomes within the existing course descriptions, as well as of the learning methods that will promote holistic education.

As a second step, the challenge lies to a large extent with the academic staff that will need to "rewire", and approach teaching syllabi in a manner that will serve both the consumerist society (and the profit-making institution) as well as the holistic needs of both students and employers. This challenge inevitably implies a constant updating of their personal and professional skills. Academics need to engage in holistic education and embody such an education themselves. Lecturers cannot afford to rely merely on their professional knowledge to be successful in their teaching, but rather need to be ambassadors of such an education, creating "high-quality learning" (Naidoo and Jamieson 2005:5).

5.6. My contribution to knowledge

On a theoretical level, this study has added to the discussion on the education of the whole person, by bringing together various aspects of higher education that literature so far seems to deal with, but in an isolated manner. The study has discussed the combination of different issues that need to be worked in conjunction with each other to enable the understanding of the concept of the whole person and its significance in higher education. Literature has discussed, for example, different definitions of the whole person (Mortimore 2014, Lickona 1992, Van der Zee 1996). It has also discussed the importance of having a whole person education in terms of the personal and the social benefits for having such kind of education (Blasi 2006, Gardner 2011, Keeling and Hersh 2012). The education of the whole person, however, has not been linked in any way to

relevant learning strategies and teaching methods that would promote such an education. Theories like those proposed by Dewey (in Ord 2009), Chickering and Gammon (1987), Race (2010), or theories such as the adult learning theory (Knowles 2015) work in isolation from each aspect of education. This study places the question and the answer to the question in the same place, as specific strategies and teaching methods, are proposed to minimize the discrepancy between educational management and experience of students.

I have examined the experiences of students (of whole person education), as well as academic strategies and learning methods used by academic staff, within the specific case, in terms of perceptions, processes and relationships of both groups of interviewees between themselves but also with other aspects of the university such as extracurricular activities, the courses themselves as well as the personal characteristics of academics. The case study was examined via the systemic approach (Mobus and Kalton 2015) which encloses all aspects of university life where these are parts and subsystems of one system, while at the same time looking at the relationship of the institution with external factors such as the Quality Assurance Agency and the various stakeholders who determine the nature of courses delivered. In addition to all these, I have examined different teaching methods and learning strategies that promote whole person education. So far in the literature, these issues have been dealt with in isolation with each other when in fact they influence and depend on each other. The fact that policies such as Quality Assurance are so relevant to whole person education has been largely overseen in the literature, perhaps because it comes through as external to the process of learning.

From a systemic point of view, the “teaching” aspect of the university is not more important than for example, sports clubs (Tomlinson 2008), the kind of relationship of students and academics, the “relations of trust between learners and teachers are essential” (Naidoo et al 2011), or the regulations imposed by external agencies. All these contribute to the same system, and all are substantial and necessary parts of the system. In the same way,

students themselves come to university with their own personal systems as well as systems in the form of family and friends, and the process of education of the students involves the whole package. By examining how the whole person approach used by the institution is experienced by students in their academic and personal lives, the study has explored both the meaning students place on the concept, but also the importance and the extent this concept has for the students in terms of their systemic personal and professional lives. The case study has demonstrated a system where parts are not really working in constant interrelationship with each other. The distinction and separation between academic classes and the extracurricular activities for instance or the distinction between lectures and work-based learning seems to be unnatural developing knowledge in people but not developing persons. The whole person education needs to be approached from a holistic point of view, combine different facets of the same issue and combine information that will contribute to the development of the person from different angles and different perspectives that can result in “wholeness, completeness, function and purpose” (Mobus and Kalton 2015:2).

As far as the concept of the whole person is concerned, the study has examined various definitions of the concept of the whole person, definitions so varied that they become incomplete and fragmented. Nonetheless, although literature has covered both personal characteristics (Garrison and Schneider 2007, Skoe 2000) and interpersonal characteristics, these are seen mostly in workplace terms. Discussion in the literature on an interpersonal whole person education mostly deals with work relations (Bennett 2000, Research and Development Society 2006), not so much with family relations for instance, or friendly relations, or any other non-work relations (something that this study has pointed out via the interviews of students) which is a contradiction in terms. Given the gap in the definitions and viewpoints of the concept of the whole person, I examined, the possibility of reaching a single systemic definition of the whole person education, with the nearest to complete, being the one given by Miller who says that “holism is literally, a search for wholeness in a culture that limits,

suppresses, and denies wholeness" (Miller 1997:6). Data derived in this study leads me to a definition of the whole person education as *the systemic refinement of the person within his/her specific social context*, a definition that might be the nearest to a fuller and more encompassing one.

As an extension of the much-needed definition of the concept "whole person", and therefore whole person education, this study has explored relevant approaches to whole person education strategies and teaching methods. Studying both students' experiences and academics views, leads to the conclusion that a combination of theories of learning need to be used, such as those proposed by Dewey (in Ord 2009), Chickering and Gammon (1987), Race (2010), and the theory of adult learning by Knowles (2015), in the education process but also in the management of higher education. A combined theory approach seems to enable a much fuller understanding of the academic requirements in developing person - enhancing learning activities that relate both to students and to the teaching staff, promoting a more comprehensive whole person approach. The study has contributed to the discussion on the most appropriate learning strategies and teaching methods by elaborating on different kinds of such strategies and methods in combination, to promote the optimum results in whole person education.

Exploring teaching methods and strategies by the academics in this study, gives an understanding of the autonomy in teaching enjoyed by lecturers in the institution, but also of the practical issues concerned with the occasional lack of teacher training. The study has revealed the need for quality of teaching in higher education to be addressed in a more systematic way, to ensure that students are "talked with" rather than "talked to". The skills and abilities of academics have not been discussed at all in whole person education. Considering the findings in this study, teacher training for higher education is a necessity that the academic community, and particularly universities, need to explore and develop.

Consequent to the above, or as the driving force behind the promotion of quality teaching, is that the criteria of adequacy of teaching staff as required

by the Cyprus Agency of Quality Assurance and Accreditation in Higher Education will need to be reconsidered (2018). This study has shown that a lecturer who has a doctorate in Computers, or Business and so on, does not necessarily make a good educator, therefore does not ensure that either a holistic or a quality education occurs in his/her own class. Students in this study have talked about the inconsistency in teaching methods, while academics have indicated that academics are autonomous in terms of how they will achieve learning objectives. Learning objectives as required for each course, as demonstrated in this study, might also need to be re-examined in the light of the evidence that they can no longer afford to be restricted within the very narrow professional requirements of the discipline. Getting to know the narrow academic aspects of a course, as discussed in this study, is not enough anymore, not even professionally since it does not guarantee that a graduate "possesses basic workplace skills" (Keeling and Hersh 2012:2). This study is, therefore, a tool that policymakers in this respect might use to improve such practices.

Findings in this study shall also be helpful to the Institution, and other similar institutions, which could gain from the insight of both students and academics, in terms of providing a fuller and more comprehensive approach to a whole person education, by incorporating all aspects of the learning process and providing a fuller and more varied learning approach. If the Institution is really interested in promoting the whole person the study becomes a tool for change in terms of designing such learning activities that would promote such an education, within the courses themselves and within the "main" learning process. The study enables the Institution to revise existing practices in terms of building up a more comprehensive learning framework, including teaching methods that would contribute to that end. In effect, the study gives a synthetic viewpoint combining different aspects and finding relationships.

5.7. Limitations of the study

The study examines the experiences of a small group of students and the practice of a small group of academics, which is intended to serve as an example of how the holistic education works in the specific context at a specific point in time. The fact that the study is a small-scale research where the students and academics interviewed were largely Greek Cypriots in a mainly Greek Cypriot setting, does not make it necessarily applicable (though transferable) in a more multicultural setting and in the wider Higher Education context. It rather serves as a basis for further research into the field.

The study also does not examine in detail the family and friends environment of the students, because it was not intended to and because of the time limitations for research and writing up the study, yet such an analysis would have made the study richer in understanding the factors that influence students' perceptions of the whole person, as well as the factors that influence the relationships within the institution.

In addition, the Cyprus Law regarding personal data has limited the way that the sample of students could be created, and therefore limiting the range of different degree courses represented in this study.

Time constraints have not enabled further observation in a more detailed and systematic way that would enable to give a deeper understanding of the relationships between students and academic staff.

5.8 Suggestions for further research in the field

It would be interesting to find out in a future follow-up research project of the students involved in this study, each individual case study student interviewee's employment status and on-the-job experiences, as well as identify any indications of life satisfaction or quality of life. Would what they see to be relevant and useful now, still be considered by them as such in a

few years' time? In the same study, I would explore issues such as contentment/happiness, both in their professional and their personal lives in relation to the education they are receiving now.

One issue that arose from the interviews in this study is the connection of the whole person education with happiness, an argument made by Miller who states that "wholeness is a vitally important value for human happiness and fulfilment" (1997:7). Literature relating to whole person education did not make such a connection between learning and happiness, either during the process, or as a result. Since however, a happy learner is a good learner, it is worthwhile to explore whether this connection exists. In fact, there is no indication in the literature that a whole person approach makes one a happy person, although happiness is an issue that has been explored on its own. The link between education and happiness is an area to explore in a further study.

5.9 Role of the researcher

As a researcher, I had no affiliation to the Institution, and thus my role was that of an external "observer" aiming to objectively find out how the policy of the Institution was applied in the day to day lives of the students and the academics. This "externality" I kept from the very beginning by being very open and clear about what I was doing and to what purpose, both in relation to the institution and in relation to the interviewees. The fact that I was external to the context, also gave me the opportunity to look at data from a fresh and unbiased perspective.

Throughout my research, I kept juxtaposing information and educational and management theory, as well as educational practice that would apply in my own professional setting. The holistic approach which I studied at the Institution, was reflected upon throughout the study as a possible approach to be adopted while designing the training of police recruits. Relations between the different aspects of life at the Institution were also used to understand relationships within the police training at the Cyprus Police

Academy. My own professional experience as an academic and as a manager enabled me to reflect on my own practices as well as give meaning to the data gathered.

The process of the research has enabled me to achieve a journey of my own in the development of what I consider to be important in the education process. The systemic theory which I used in my study, enabled me to look at the whole while not losing sight of the minute and creating connections between the constituents of the system. It became clear to me that experiences of students are valuable while designing courses and learning processes. At the same time, carrying out the research on holistic education has also influenced my approach to educational management as I came to realise that holistic does not apply only to the development of the students but also to the approach of the management of education and to the approach of the individual managers themselves.

On a personal level, this study has been valuable in enabling my research, communication and analytic skills, and has enabled me to see things in a more inclusive way, realising that it is best to combine different viewpoints of a subject and therefore get the best picture I can get before making decisions. I have also come to realise my own potential in developing in a holistic way and my own personal underdeveloped “parts” of the self which I need to develop.

Chapter 6

CONCLUSION

This study explored the experiences of students in the context of a case study of a fee-paying university in Cyprus, in relation to the approach of the Institution on the implementation of whole person education. I have explored (through semi-structured interviews of a sample of students as well as academic staff) the experiences of students, as well as the application of relevant education strategies and methods amongst the academic staff of this university. In the study I propose educational strategies that could be used in combination, to promote whole person education within the educational process.

Chapter 1 set the context of education in general, looking at the development in the field according to the social developments in society. This chapter has also set the scene regarding the Cyprus context where the concept of education is very much closely linked to the history of the island as well as to its economic development through the years. Education, traditionally being very highly valued among the Cypriots, enabled changing sectors of the economy via the education of the workforce. Since 2007, private universities were able to be established, raising the number of Cypriot students staying in Cyprus for their studies. The financial crisis of 2013 contributed even more to the increase in the number of Cypriot students staying in Cyprus for their studies, thus increasing the number of those who study at private universities. The last part of the chapter includes the profile of the University that serves as the case study.

In Chapter 2, I reviewed the literature on the concept of the whole person and whole person education in higher education from the systems theory point of view. I then looked at the purpose of higher education and how one may become a whole person in higher education, examining educational strategies and methods that may enable a higher education institution to

promote whole person education. In the same chapter, I also looked at adult learning in relation to the whole person and higher education and learning methods that would promote whole person education.

In chapter 3, I discussed the case study approach, as an approach to studying in detail a specific case within its context and attempting to answer the how and why questions. The method of semi-structured interviews was then discussed, from a literature perspective, as a method of gathering qualitative data. Having done this, I proceeded to describe the actual research process in this study, initially by writing about the cases and the samples used in the study and proceeding to outline the interview process and the coding method used to enable analysis of the data. This chapter also discussed issues of sampling, validity, reliability, transferability, coding and ethics.

Having outlined the methodology, in chapter 4, I analysed the findings of the interviews taken from the twelve students and the twelve academics within the Institution. Students have talked about the whole person is a good person who helps others, but s/he is also someone who is respectful of others, polite, and keeps the rules of society. Students have stressed the need for more practical work in their degrees. At the same time, they expect lecturers to be closer to students and approach students on an individual basis. Students in this study suggest a mixture of teacher-centred and learner-centred learning process. In the same chapter, students stated their views when they talked about intellectual development and the development of personal and social skills. By personal and social skills, they refer to the growth of a critical mind, self-development, being respectful towards others, and finally being a good person. Students have also talked about the learning process, namely about lecturers and about practical work/experience, while the issue of lifelong learning was also portrayed, albeit not directly. Academic staff have talked about the obligations they have to fulfil in terms of European directives, Quality Assurance and Ministry of Education directives, and the lack of uniform approach to teaching through the Institution, sometimes letting learning just happen.

In Chapter 5, I discussed the findings of this study, looking at the concept of the whole person as described by students, where the goodness of character was an important characteristic. Acquiring knowledge and being a common denominator between students and academics, is seen as easily becoming obsolete unless it is transferable. The need for a variety of experiential learning methods and the involvement of the whole institution in the process, as well as all stakeholders, was also discussed. The chapter ends with stress on the importance of a single encompassing definition of whole person education and the approach of such education with a combination of the theories of Dewey and Knowles, into a combined methods approach.

As a conclusion, I would argue that whole person education is not an idea that some people might have. For a whole person education to have results, it needs the involvement of the whole institution, from the director to the cleaning staff (Christodoulou 2000). Unless there is clear communication of the strategy and the ways to achieve that strategy, and unless each member of that organisation knows what they need to do to achieve that strategy and policy, then that strategy is doomed to stay just a theoretical tool. In the case of the whole person education, the whole of the institution needs to embody this philosophy for it to be able to filter through to students. The adage “learning by example” is very apt in this case, which is, a cultural agenda. The idea is that all who are in the university, should be involved in the process of learning, and learning does not involve just classes. Other areas of academic life are also part of the culture of the university which might be part of the learning culture. Even the university cafeteria or the bus stops used by university students, the smallest detail that exists in the lives of both staff and students, all can contribute to the culture of learning (ibid). Interviews with students in this study demonstrated that students have referred to their lecturers in ways that show that these are an important part of their lives. Lecturers have a wide-ranging influence on university life both academic and personal’. Whatever the culture, lecturers play an important role in shaping ideas and attitudes in the students.

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[i] The letter S after the name, denotes that it is a student respondent. The letter A after the name denotes an academic. All names used in this study are pseudonyms

APPENDIX

Informed Consent for participation and data protection agreement of the Research Project:

"Educating the whole person: the case of a private university in Cyprus"

Dear .....,

I would like to thank you for participating in my research project about "Educating the whole person: the case of a private university in Cyprus". This document is to reassure you that we will be complying with the Processing of Personal Data (Protection of the Individual) Law of 2001 and with the Ethical Guidelines for Educational Research from the British Educational Research Association 2004. I will protect your identity and anonymity. Any information you give that will reveal your identity or the identity of others will not be revealed in my research. I will change your name. I will provide you with an electronic copy of the research papers that will come out of this project. The data and the analysis of the data will also be used to produce articles, books, conference papers, as well as presented in conferences and lectures. In any of these formats I reassure you that your identity and anonymity will be protected. I appreciate the time you generously gave to help me with this study. You have provided me with very useful and rich data. Thank you very much.

Thank you very much.

Have a lovely day.

Best wishes,

Dr Maria Xenophontos

Participant:

Printed name: _____

Signature: _____

Date: ___/___/_____